

The Orthodox Catholic Review



A Monthly Survey and Critique of Church Affairs Published for the Holy Eastern Orthodox Catholic and Apostolic Church in North America

VOL. 1

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No. 3

Contents

| | PAGE |
|---|------|
| EASTER GREETING OF THE RUSSO-AMERICAN METROPOLITAN.. | 97 |
| EDITORIAL | 98 |
| ENCYCLICAL OF GREEK ARCHDIOCESE WARNING AGAINST UN- KNOWN CLERGY | 110 |
| CONCERNING THE "AMERICAN ORTHODOX CHURCH." STATEMENT BY H. DEVLIN CARR, PRESIDENT OF THE SOUTHERN SYNOD.. | 111 |
| THE ORTHODOX CATHOLIC ARCHBISHOP OF BROOKLYN TO H. DEVLIN CARR | 114 |
| OLD CATHOLIC AND RELATED GROUPS IN AMERICA..... A Survey of Numerous Independent Bodies. | 115 |
| "O TASTE AND SEE THAT THE LORD IS GOOD"..... A Sermon by Most Reverend Archbishop Innocent. | 123 |
| MEDITATIONS OF SAINT DIMITRY OF ROSTOV ON THE MYSTERY OF TRANSUBSTANTIATION IN THE DIVINE LITURGY..... | 125 |
| THE ORIGIN AND COMPOSITION OF THE ROMAN CATHOLIC LITURGY, AND ITS DIFFERENCE FROM THAT OF THE ORTHO- DOX CHURCH—(Concluded) | 126 |
| ORTHODOX CATHOLIC SAINTS, MARTYRS AND FEASTS..... Saints and Days: April. | 137 |
| FIRST BRITISH BISHOP AN ORTHODOX CATHOLIC SAINT..... | 137 |
| NEWS, NOTES AND COMMENT..... | 141 |
| EXCHANGE COURTESY ACKNOWLEDGED..... | 143 |

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To all the Faithful: Greetings on Christ's Resurrection Day!

The Day of Resurrection! Let us be enlightened, O ye people! From death unto life, and from earth unto heaven hath Christ our God brought us. Therefore let us purify ourselves that we may behold Christ risen and clothed in light and sing unto Him "Alleluia! Christ is risen from the dead, trampling down Death by His death, and on those in the tomb bestowing His Life."

My sincerest Greetings and Holy Salutation with the Blessing of the Risen Christ, our Immortal God, be with all the faithful believers of our Holy Eastern Orthodox Catholic and Apostolic Church in North America and throughout the world on this Day of Victory and High Festival in Christ, our Master and Chief!

On this Holy Day of Resurrection of our Saviour Christ let us ourselves be lifted up in Him, resurrecting His Holy Church and Faith among us in this land and building anew in the spirit of His Victory a Triumphant Church endowed with His Immortal Life. Let us gird ourselves for the ever-new Mission on which He sends us forth without scrip and without staff but only with the Power and Might of the Resurrected Christ and the Commission He has given unto His Church. Unto us is the Promise and the Prophecy, "Let God Arise, and let His enemies be scattered." Let us then go forth unto victory in His Name and for His Church in America in the Triumph of the Risen Christ, now, and ever, and unto ages of ages.

† METROPOLITAN PLATON,

Ruling Archbishop of the American Jurisdiction of
the Patriarchate of Moscow and All Russia in the
Holy Eastern Orthodox Catholic and Apostolic Church.

Specially written and issued as a message for the Holy Eastern Orthodox Catholic and Apostolic Church in North America for publication in its official English organ, "The Orthodox Catholic Review."

EDITORIAL

WE beg our readers to believe that we should have been happier to give editorial treatment to matters far removed in theme from those which necessity and duty have compelled us to discuss in this issue.

From the beginning it has been our hope that the REVIEW could devote itself entirely to the instruction and edification of our Orthodox people, and to furnishing material, perhaps not readily accessible elsewhere, that would interest students of religion regardless of sectarian affiliation. We realize that the life and thought of Byzantine Christianity represent an unknown world for most people whose cultural antecedents are Latin or Anglo-Saxon, and we feel that our position as Americans of the Eastern Church gives us unique responsibility and opportunity for conveying to our fellow Americans some authentic understanding of a most fascinating as well as a most valuable and fruitful field of interest.

However, American-reared as we are, and our higher education limited more by our little ability than by our opportunities, we were aware of how much easier our task would be if Orthodoxy were a wholly fresh subject for our non-Orthodox readers. Unfortunately, a good deal of material about us has been circulated: Some of it to serve the needs of a general information, impartial enough but not embarrassed by errors of detail or proportion, and more of it by zealots (sometimes honest, sometimes not) who found us good material for propaganda or saw us an ignorant and backward people, readily plastic to the needs of their ecclesiastical and political diplomacy.

We hoped to get on with the REVIEW fast enough to counteract the current misapprehensions of our position, and to bring about a more just understanding of it, by amicable and uncontentious expositions rather than by a direct handling of issues. But the discussions occasioned by the first two numbers outran in volume and in aboriginal misunderstanding anything we had feared in our uneasiest prognostications. Reluctantly we have had to admit to ourselves that the REVIEW cannot serve the Church in America as it ought, nor be sure of a decently accurate setting for the information it wishes to provide for the general reader, unless we act immediately to correct, as best we can, the wrong impressions and opinions about us, which are reflected in a swelling tide of letters two numerous for the few of us who do this work to answer individually.

Before addressing ourselves to a task, then, which we perform unwillingly, but, we trust, without unnecessary hurt to the feelings of anyone, we wish to repeat and amplify an announcement made in an earlier number:

For articles appearing in the REVIEW the Editors do not hold themselves responsible, nor will they feel obliged to defend the views or the facts which their authors present. In general, the tone and position of the authors will be consonant at least to some degree with that of the editorial staff, otherwise the articles would not be accepted by them, nor passed by the Archbishop whose approval is requisite for this organ of American Orthodoxy. Henceforth, as in the past, the discussion in the REVIEW of points of controversy raised by our readers will be entirely at the discretion of the Editors, whose usual policy is to avoid all controversy and to leave to the various authors the answering personally of any objections or questions arising from their articles. The REVIEW is a journal of information and instruction, not controversy.

* * * * *

ORTHODOX CATHOLIC REVIEW

The ability to think clearly cannot be acquired without a hard battle against certain mental habits that are deeply rooted in the imperfection of human nature. Probably the most subtle obstacle to the free development and use of one's intellectual powers is the habit of regarding those things to be true which we desire to be true. Of course, we do not usually assert in so many words that a thing must be true because we should be gravely displeased if it were not; but none the less all of us who would be honest with ourselves must reckon conscientiously with the fact that unpleasant truth does not commend itself to our attention, nor find fruitful lodgement in memory so readily as do theories which, however incongruous they may be with orderly processes, yet make an overwhelming appeal to our self-complacency.

So, for example, we often falsify the facts of history unconsciously, and deceive ourselves in the interest for what we should like history and truth to have been. We rest easy and contented in this world of our delusion, and we are apt to be resentful when the sharpness of unwelcome truth intrudes itself disturbingly into our peace.

Perhaps nowhere is this self-delusion more easy and more satisfying, or its disruption more painful and more disquieting, than in the field of religion, the Church, and history. Certainly, nowhere else is it of such importance and its consequences so disastrously serious. In religious or church history we deal at once with matters of faith or belief and philosophic speculation on the one hand, and with facts of history and documentary evidence and record on the other. It is all too easy to carry the attitude of religious faith that is proper to the field of dogma and philosophy over into the field of historic fact and record, where it has no place. It is all too easy to use a term, or to find it used historically, in a certain sense and then to continue to use it without qualification or explanation long after that sense has been lost or emptied. Unconsciously, we continue to use a term without inquiring whether its meaning has been narrowed or widened, changed or modified, so that its use possibly may be no longer either accurate or legitimate in the same connection. Yet it is precisely in matters of the Church and Her history and Faith that both our language and our acceptance of facts should be guarded most carefully against error and indefinite meaning. These are the matters that concern our eternal salvation and the safety of our souls. Here we can concede nothing to pleasantness of statement; here we can overlook no truth or fact however unpleasant; here we can permit no double meaning or narrowing or extension of terms; here we can not keep polite silence in the face of error or untrue comparison endangering the salvation or well-being of immortal souls.

The ORTHODOX CATHOLIC REVIEW finds itself in a peculiar position because of its unalterable commitment to the principle just stated and because of its resolve humbly to follow that principle as an editorial policy. There have been complaints that material we have published was unpleasant. We have received letters and literature in regard to what has been published or announced for publication in the REVIEW. To all of these we can make but one answer. We are convinced that to evade, to ignore, or to falsify truth and the facts of history in a matter of such vital importance as religion, is not only ultimately useless and foolish, since nothing can be gained by it, but is also morally and spiritually criminal.

ORTHODOX CATHOLIC REVIEW

When individuals or religious bodies make no approaches to the Orthodox Catholic Church, and make no requests of Her; do not make use of titles, names, or vestments of such sort as mislead Orthodox Catholic clergy and faithful; and make no claim to be similar to, in communion or relation with, or in Apostolic Succession from, the Orthodox Catholic Church,—in such individuals and bodies we hold, Orthodoxy and the REVIEW can have only an impartial and academic interest. We are not required to take any notice of their peculiarities, nor of the truth or falsity of their claims; nor are we interested directly in the status of their ministries or sacramental acts. When, however, religious bodies persistently seek union or communion with Orthodox Catholic Churches; implore Orthodox Catholic acceptance of their orders and sacramental acts as valid in an Orthodox Catholic sense; or persistently seek to minister to Orthodox Catholic people; or use the word "Orthodox" in their titles in a manner misleading to Orthodox Catholic people; or actually claim to be in Orthodox Catholic communion or orders; or otherwise improperly thrust themselves unavoidably upon the attention of Orthodoxy, we are compelled to give an account of them and of their claims, and of the status of their ministries and sacramental acts in view of the facts of their histories, the records and documents of their teaching and practice, and the Canons and requirements of the Orthodox Catholic Church. Nothing less than this is the duty of Orthodoxy, not only to Her own people, but in justice to those who appear to use Orthodoxy as a test or measure of the degree of their own correctness.

Our careful editorial consideration of much of the correspondence and literature we have received will be found in the notes we have appended to the article on Old Catholic and Related Groups in America published in this issue. But there is another and more important source of several letters and of much of the questioning addressed to the Editor. We neither desire nor intend to start a controversy in the REVIEW, and in general we shall refrain from publishing or answering controversial letters in these pages. But two of these letters are so typical of numerous comments and questions that we shall treat them in part here in order to state our own position more clearly.

The first is from a Doctor of Philosophy and Theology, Professor of Ecclesiastical History in one of the leading Theological Seminaries in America, and author of some valuable works dealing with the Orthodox Catholic Church. He is at once a proficient student of Greek language and Church Law and an historian undoubtedly well acquainted with the history of the Church of England and with the doctrinal anarchy of the Anglican Communion. Since he is at least as well aware of these things as we ourselves are, and has at the same time some knowledge of the canon law and conciliar prescriptions binding upon Orthodoxy in its relations with and attitude toward bodies outside the Orthodox Catholic Church, it should be quite unnecessary for him to ask us for a statement of the attitude of Orthodoxy toward the Anglican Communion. We are therefore puzzled, and no little surprised that he should say that he is "not quite clear where *We stand*" with regard to the denomination he represents. We naturally object to the veiled suggestion that if the attitude we voice

ORTHODOX CATHOLIC REVIEW

has the right sound, or if the stand we take is of the sort he and his "fellow clergy and Bishops" approve, we may secure his and their help in several ways, "and even in more ways than these." The Reverend Doctor must know and should realize that the attitude of official Orthodoxy and the position in which all canonically correct Orthodox Clergy stand with regard to any ministers or bodies outside Orthodoxy is strictly prescribed by the Canons of the Orthodox Catholic Church, and conditioned by the dogmatic position of such clergy or church bodies. Yet his letter reads in part as follows: "One practical problem is of considerable interest to me just now. I am an Anglican priest, and there are many of us extremely interested in helping, as we can and may, in the present emergencies which have befallen you. As you speak for official Orthodoxy in America, it would help clarify the situation frankly to discuss the position of it toward the Anglican Communion today. (I note the skilful literary style of your paragraph on p. 23 of the 1st number.) The particular point of my question is to ask personally for some statement from you as the Editor, which may assist me in my relations with others of my fellow clergy and Bishops. I am not quite clear where you stand, and it will help us all to know. I can of course assure you sincerely of what you should need no further assurance about,—my loyalty to the Orthodox Church and my great eagerness to help in the present situation by explaining its ideals, disseminating (*surely he means dispelling*) prejudices, stirring up interest, and in more ways than these."

This communication presents a number of peculiarities which require a few words of explanation. In the first place the Reverend Doctor terms himself "an Anglican Priest." We Orthodox Catholics are well acquainted with Roman Catholic Priests and Old Catholic Priests aside from our own Orthodox Catholic Priests. But what can an "Anglican priest" be? This term would seem to imply that there is within the Catholic Church at large an ecclesiastical group peculiar to the English people in origin and rite and analogous to that section of the Apostolic Church which, being centered on the Italian Peninsula and using the Latin language, developed in forms, rites, and history into the Roman Church. We know of no such body or group existent today. Historically it might be correct to call the clergy of the long dead and forgotten Anglo-Saxon Church Anglican Priests just as one might speak of Gallican Priests of the ancient Church and Rite in France. The Rite of Sarum was a Catholic Sacrifice of the Mass or Divine Liturgy and those who celebrated it were most certainly Catholic Priests of a Church and Usage at once peculiar to the British Isles and an integral part of the Catholic Church of Western Europe under the supreme authority of the Bishop of Rome as Patriarch of the West. But that Church and Liturgical Usage totally disappeared, as did the Gallican, by merging into the Roman Catholic Latin Church. It left no descendants either in Catholic Rites or in Priesthood outside the Roman Catholic Church. What the Reverend Doctor means by "Anglican priest" must be merely the Protestant Episcopal minister which he is. What he means by Anglican Communion is simply those daughters of the English Protestant Reformation which are in communion with the Church of England by Law Established which most definitely repudiated and trampled upon every Catholic concept of Priesthood and of the Sacrifice of the Mass. Of course, his use of the

ORTHODOX CATHOLIC REVIEW

word priest for mere minister, unhistorical and incorrect as it is, was justified by one of the greatest of English ecclesiastical writers, Richard Hooker, in the following defence: "Seeing then that sacrifice is now no part of the Church (of England) ministry, how should the name of priesthood be thereto rightly applied? . . . As for the people, when they hear the name, (Priest), it draweth no more to their minds any cogitation of sacrifice than the name of senator or alderman causeth them to think of old age." In this sense only, after it has been emptied of all its historic and Catholic meaning, can the word priest be used of a minister of the Protestant Episcopal Church and the Anglican Communion. When the word priest is used in such connection our Orthodox Catholic people must be informed that 'priest' bears a connotation altogether different from that which is natural to the teaching of the Roman or Orthodox Catholic Church.

The other peculiarities of the Reverend Doctor's letter are the coupling of an expressed eagerness to help the Orthodox Church with an insistence on knowing just where we stand in our attitude toward the Anglican Communion, as though to make it obvious that the giving of help is dependent on the position we may take in regard to Anglicanism. Then there is, in this connection, a parenthetical reference to a comment on the Church of England in our first issue. And finally, most strange of all, there is a declaration of "loyalty to the Orthodox Church" from a Protestant Episcopal minister! Everyone should be well aware that help or friendship which requires uncanonical compromise can never be accepted honestly by the Orthodox Catholic Church and Her loyal Priests. Martyrdom and an unbroken Faith rather than compromise and safety was the choice of our ancestors when they had to decide between the Moslem scimitar and the Papal tiara. God grant the same strength and faith to our own generation in the face of the far more insidious and deadly menace of disguised Protestant denial of The Faith. Friendship we desire and most amply give; help we need and trust God we shall receive; but neither of them will Orthodoxy ever buy with the slightest alteration or modification of the position Divine Law requires Her to hold toward heresy and schism from the One, True, and Only Orthodox Catholic and Apostolic Church of Christ. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." So spake Christ. It sounds strange indeed to hear a minister of the Protestant Episcopal obedience protesting his "loyalty to the Orthodox Church." We who are unused to that Protestant comprehensiveness whereby essential opposites are made to meet can not find it possible to reconcile the pledges of loyalty and obedience made by a Protestant minister to the doctrine and discipline of his sect with an assertion of "loyalty to the Orthodox Church." "No man can serve two masters he will hold to the one."

The other letter which we feel called upon to discuss here is from a Doctor of Divinity and Rector Emeritus of a Protestant Episcopal Pro-Cathedral. This venerable and respected Protestant Episcopal divine also protests against the same passage in our notes in the first issue that called forth the letter we commented on above. He begins his objection with "I note with regret your utter misconception of the Church of England, from what you say on page 23"; and follows this with a set of seven concise propositions, each of which illustrates how

ORTHODOX CATHOLIC REVIEW

easy and how confusing it is to assume uncritically that whatever feeds one's complacent presuppositions must surely be the truth. Since both these correspondents refer their protests to what we said on page 23 of our first issue we shall quote the passage, and then consider the seven propositions which the Reverend Doctor sets forth as controverting the conception therein expressed. Our note read as follows:

"We note with much interest but no surprise that the tremendous Protestantism in the laity and all but a few of the Clergy of the Established Church of England found vigorous expression in London street demonstrations protesting against the proposed so-called Catholic Revision of the distinctly Protestant Book of Common Prayer. We anticipate still more interesting demonstrations when the British Lords and Commons in parliament are called on by the Anglo-Catholic party to enact laws permitting any approach to Catholic teaching or practice, such as Prayers for the Dead, Invocation of the Theotokos and the Saints, Adoration of the Sacrificial Christ in what to the English churchman is merely the Lord's Supper, and the whole Romanizing programme of giving the Protestant English Reformation State Church by Law Established the external appearance and form of a Catholic Church. We wonder if the British Parliament and the King of England as supreme ecclesiastical legislative council and Supreme Head on Earth of the Church of England will really enact any such programme. The fight on the floor of parliament will be interesting and we urge that the Orthodox Catholics having the good estate of the Church of England at heart watch it closely."

Our correspondent's first proposition, "It is no more a reproach to the English Church to be a 'State Church' than it was for Orthodoxy to be associated, as it was, with the Russian Empire," seems to presuppose that the relation of State to Church was the same in Russia as in England. No greater ignorance or misconception of the facts could be possible. While the Russian Empire exercised a very large control over the activities of Church administration and did paternally govern ecclesiastical affairs in certain respects, yet never, in any country has any part of the Orthodox Church ever conceded that the doctrines of the Church or the rites and ceremonies of Her Holy Sacraments can be in any degree subject to or controlled by any civil power or legislative body. In the State Church of England, on the other hand, not only is the ministry of the church "a branch of the civil service" as Lloyd George declared, but the religious doctrine it may teach, the sacramental acts it may perform and the manner in which these may be performed, the vestments and church ornaments that may be used, as well as every significant and insignificant religious idea that may be officially inculcated by gesture, word of prayer or sermon, use of cross of church art, are subject to legislative control by a religiously nondescript political assembly that includes pagans, infidels, and heretics of all sorts. This is a condition unparalleled in the Christian Church. Where Orthodoxy is a State Church the Government accepts and supports the religious teaching dictated solely by the Historic Church Herself. In England the King or Queen lay Pope, and the British Parliament, dictate to the State Church what may or may not be done or taught within the sanctuary of the Church itself. This is a contrast irreconcilable with Orthodox Christianity.

He continues—

"It is 'Protestant' in the sense that the Eastern Churches protest against the assumptions of the Bishop of Rome." Certainly the Church of England is Protestant in that sense, but that is only a small fraction of its Protestantism; and to state the matter thus as though it were

ORTHODOX CATHOLIC REVIEW

the totality is a most deceptive and misleading evasion calculated to place the Anglican Communion in a false position. The Church of England is Protestant in the sense that it, with the rest of Protestantism, repudiates the Orthodox and Catholic teaching of the nature of the Mass or Divine Liturgy as a Sacrifice; rejects the historic Orthodox Catholic conception of the Priesthood; discards five of the Seven Sacraments as not "necessary to salvation" but as being merely "partly corrupt following of the Apostles and partly states of life allowed in the Scriptures"; asserts the Bible and the Bible only as the sole authority and witness for the required Faith necessary to Salvation; defines the Church of Christ not as a continuously living organic Divine Institution but as "a congregation of faithful men, in which the pure Word of God is preached and the Sacraments be duly administered"—a purely temporal and contemporary association of human beings on earth; grounds the authority for its ministry and performance of sacramental acts on the fact of a man's being "chosen and called to this work by men who have public authority given unto them in the Congregation",—a purely protestant congregational conception of the source of ministerial authority in no way requiring Apostolic Consecration; secures its sole authority and jurisdiction as a church by act of a civil secular government, and by the order of a temporal sovereign of the state, to whose decree its faith and teaching as well as practice and administration of the Christian Religion is subject in every particular; protests against the authority of General Councils and subjects the canons or decrees of such to its primary test of accordance with the Bible,—without stating by whom the infallible Book shall be interpreted; declares that the great Patriarchates of the Orthodox Church,— "Jerusalem, Alexandria, and Antioch,"—as well as Rome, "have erred, not only in their living and manner of ceremonies, but also in matters of Faith."

All of the quoted expressions above are taken from the official statement of the position of the Church of England set forth in its Prayer Book and Articles of Religion. And should anyone suppose that position has changed or is likely to be changed it is only necessary that he read the current English press to be undeceived. There today one finds columns and pages, indeed whole magazines and tracts besides the daily newspapers, telling of funds being raised, meetings held, associations formed, protests filed, congregations disrupted, and political pressure used to defend and preserve the work of the "martyred Reformers" and of what is called "the Holy Reformation" from the danger that the King and Parliament may pass an act of the secular realm permitting such Orthodox and Catholic forms of worship as Prayers for the Departed Souls, Invocation of the Holy Mother of God and the Saints, and a nearer approach to the appearance and form of Divine Liturgy or Holy Mass in the Communion Service and the use of the Bread and Wine Blessed therein. While some of the bishops and Protestant leaders talk of a fight to the finish against such a Royal and Parliamentary Act, the Archbishop of Canterbury, most honored of all prelates in the Anglican Communion, vainly seeks to restore peace and secure acquiescence by declarations that the proposed measure makes no change in the position and basis of the Church of England, but that it will merely permit the use of different words and forms without different meaning. It is only proposed to let the Church wear a different dress in its services, and thereby to appear on the outside like a Catholic Church while still remaining actually what it has been since

its establishment by the Reformers under Henry the VIII and Elizabeth. It is indeed an inauspicious moment to belittle the full and thorough Protestantism of the Church of England. If one does not trust the contemporary agitated Church of England Protestants to give an accurate estimate the "Holy Reformation" in England, there are pages and volumes of the writings of Church of England Bishops and divines throughout her history, from Cranmer four hundred years ago, to the present day, which, coupled with the decisions of British Courts on ecclesiastical matters, the voice of secular historians, and the evidence of her own internal practice and conduct, unmistakably identify the Church of England as a Protestant sect cut off from all relation or connection with the historic Apostolic and Catholic Church. Bishop Ryle, of the Church of England, in his "What We Owe to The Reformation," bears conclusive witness to the effective thoroughness of the English Reformers, saying: "The Reformers stripped the office of the clergy entirely of any sacerdotal character. They cast out the words 'sacrifice' and 'altar' from the Prayer Book, and though they retained the word 'priest,' retained it only in the sense of elder or presbyter. . . . The Reformers found the Sacrifice of the Mass in our Church. They cast it out as a 'blasphemous fable and dangerous conceit. . . .' The Reformers found Altars in our churches. They ordered them to be taken down. . . . *The Reformers found our clergy sacrificing Priests, and made them prayer-reading, preaching ministers.*"

Our correspondent presents as a third point the assertion that the Church of England "has always formed an integral part of the Western Church. Its separation from Rome was due to the Pope's claim to supremacy over the whole Church." That the Catholic Church in the British Isles whose Bishops and Archbishops received and still receive their spiritual jurisdiction from the Bishop of Rome as the Patriarch of the West was ever, from its earliest recorded days unto the continuing present, "an integral part of the Western Church" cannot be denied. That Catholic Church in England, though for a time suppressed by the tyranny of a Protestant State, which still holds its vast ancient estates and cathedrals for the use of the State-Established Protestant church, exists today with its Bishops and Archbishops still Princes and Prelates of the Roman Catholic Church. But with that Catholic Church the Church of England by Law Established has no connection or relationship. The separation of the vast majority of Englishmen from the See of Rome in the early sixteenth century was forced upon an unwilling Church, Clergy and people by a licentious and self-seeking King and his politicians solely for reasons of personal passion and political prestige. It created a new church without any spiritual head or jurisdiction other than that assumed by and derived from this same royal profligate who, in defiance of the will of the Church and Clergy, declared himself Supreme Head on Earth of the Church of England and proceeded to act as such. This action in England had not the slightest relation to "the Pope's claim to supremacy over the whole Church." The sole question of supremacy involved in England was whether the Western Patriarch or the King of England should be Pope of the Church in the British Isles. For over a thousand years previously the Bishop of Rome had exercised final, effective, complete, and unquestioned spiritual jurisdiction over the Church in England. This was now seized by the Royal Sovereign. In the State and its Royal Ruler was vested henceforth the source of juris-

ORTHODOX CATHOLIC REVIEW

dition and authority in the Church of England thus newly established by royal tyranny and usurpation. To claim now that this was in any way related to papal claims to universal jurisdiction or to authority over the whole Church, such as the Catholic Church of the East repudiated in Constantinople six hundred years before when unwise Roman statesmanship tried to force them upon Her in an unhistorical and therefore extreme and cramping sense beyond that of the Primacy allowed by the canons, is nothing less than an unworthy and inexcusable falsification of history.

Concerning the Church of England, our correspondent continues with the proposition that "Its Prayer Book as it is now is a Catholic Liturgy." The Prayer Book of the Church of England describes the "Lord's Supper or Holy Communion" in that service itself in terms that, taken as they stand, destroy the last vestige of a Catholic Liturgy. This service, which is the Church of England substitute for the Orthodox Divine Liturgy and Roman Catholic Mass, describes itself only as a "memorial," "a sacrifice of praise and thanksgiving," "a perpetual memory" of the death and Sacrifice of Christ "once offered" on the Cross, and an "institution in remembrance of His death and Passion." These identifying terms stand alone in the Church of England service as the sole and only manner or character in which the rite is named or described. There is no Catholic Liturgy that limits its terms of description and characterization of the Divine Sacrifice of the Body and Blood of Christ to the mere words suitable for any memorial service in memory of the departed. Every Catholic Liturgy clearly declares that the Bread and Wine used in the Sacrifice on the Christian Altar do actually become the Body and Blood of Christ without any limitation or qualification. Every Catholic Liturgy, in giving to the communicants the Body or the Blood of Christ thus made and sacrificed, meets the issue squarely with a clear and unmistakable indication or declaration that the communicant does thereby and therein receive the Body or Blood of Christ. The Orthodox Catholic Liturgies require the solemn declaration to each communicant by name that he "partaketh of the precious and holy Body and Blood of our Lord, and God, and Savior, Jesus Christ." The Church of England in its Prayer Book, on the other hand, in direct contradiction of the requirements of all Catholic Liturgies, is most careful always to draw a distinction between the Bread and Wine received in its Holy Communion or Lord's Supper and the Body and Blood of Christ given on the Cross in the Sacrifice of Golgotha. Always the Prayer Book keeps the Body and Blood of Christ (which it does admit may be received *spiritually, in the heart, or after an heavenly manner only*) separate from the elements given to the communicants, using always separate and distinct terms so as to avoid any identification of the two. When a person receives the blessed bread or wine in the Prayer Book service, there are still the two sets of terms: one referring back to the Sacrifice of the Cross, and the other to the present memorial service. At the supreme moment of the communicant's worship the words of the minister who gives the blessed wine and bread clearly indicate that they are only this, and not that Body and Blood in remembrance of which they are received. These sentences of administration, the like of which could not be used in any Catholic Liturgy of Divine Sacrifice, are as follows: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this *in remembrance* that Christ

ORTHODOX CATHOLIC REVIEW

died for thee, and feed on him in thy heart by faith, with thanksgiving," and "The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful." The key phrases which are here italicized show a sharp contradistinction impossible in any Catholic Liturgy, but characteristic of Protestantism.

The Reverend Doctor continues: "and it has preserved its Apostolic Orders." The Church of England has, indeed, preserved the *names* of the various grades of Apostolic Orders, but it has emptied those names of their Apostolic and Catholic meaning and content, as we have seen above in regard to the priesthood and the name priest. Some of the other Protestant sects, such as the Methodists, preserve the Apostolic names for their ministries, calling their chief officers Bishops. But the meaning of these names and the authority of the officers who bear them is neither the meaning or the authority given and required by the Orthodox Catholic and Apostolic Church. If the present forms of ordination and consecration in the Church of England seem to imply a proper conception of the offices named, it must be remembered that these forms are later rectifications of the inadequate and invalid forms used for over a hundred years in every ordination and consecration in the Church of England. From 1559 to 1662 there was not performed in the Church of England any service or ceremony by which a priest could have been ordained or bishop consecrated to the Apostolic and Catholic Order of Bishop or Priest. For unconsecrated laymen to recite a new and rectified form over the heads of other laymen since 1662 cannot create Apostolic Orders. Furthermore, history fails to indicate that the Apostolic Succession was maintained by an unbroken chain of successive Consecrations of Bishops even by the use of the invalid form. It cannot be shown that the man who performed the ceremony over Matthew Parker, founder and source of the Elizabethan Episcopate, was himself ever ordered to the office of Bishop by any rite or ceremony; and there is excellent reason historically to suppose that he held that office only by royal appointment. Patriarchal or other documents and pronouncements issued today out of love, friendship, or courtesy, or out of a desire to secure political or financial help, cannot change the facts of history, nor can they create Apostolic Succession or Apostolic Orders where these have been thrown away, rejected, and lost.*

For the Church of England our correspondent then presents this amazing challenge to our intelligence and education: "It has always affiliated with the Eastern Churches because its principles are essentially the same." Let us be told that the Church of England has persistently and unremittingly sought affiliation with Orthodox Catholic Churches because it doubted its own Orders and Apostolic Authority and wished to use Orthodox Catholic affiliation as a bolster for these in its war with

* In a letter to the *Commonweal* of March 23, 1927, a correspondent remarks: (1) that Henry VIII's schismatic church came to an end November 30, 1554, when Henry's cousin, Cardinal Pole, restored England to Catholic obedience and communion. (2) Everyone of Parker's four so-called consecrators was a non-diocesan wandering bishop; yet English law required the metropolitan and three provincial bishops, or at least four bishops holding sees, to confirm the election of a primate. To cure this defect of jurisdiction, Elizabeth had to step in and procure action by Parliament. Therefore, any ecclesiastical jurisdiction held today by the Anglican hierarchy derives from these two acts of Parliament, May 8, 1559.

ORTHODOX CATHOLIC REVIEW

Rome; or because, as an arm of the British Civil and Diplomatic Service, it was used as a bait to catch prestige and advancement for the projected economic and political "spheres of influence" of the British Empire in the Near East; or because, in sincere love and friendship, the English people wished charitably to aid the people of the Eastern Churches—tell us any of these things and we will find them reasonable and possible of belief. But do not so far discredit our intelligent observation, our ability to read history, or our knowledge of the teaching and practice of both the Orthodox Church and of the Church of England, as to expect us to take seriously an assertion that the principles of the Church of England and those of Orthodox Catholicity are "essentially the same"! No two things could be more diametrically opposed. The one essential principle of the Church of England is that of indefinite compromise and vague ambiguity euphemistically called "comprehensiveness." The characteristic principle of the Orthodox Catholic Church and Her greatest glory and strength is strict and uncompromising adherence to the most rigid and definitely clear-cut teachings, prescriptions, and discipline laid down by the Apostolic and Conciliar Catholic Church.

The final proposition of the Reverend Doctor is still more startling. With the one above it forms the common basis for the most unwarranted and injurious assumptions and claims which our Orthodox Catholic people constantly face in America. He writes: "The only difference between the Anglican Communion and yours is that it does not claim to be the *whole* Catholic Church." The absurdity of such a statement in the face of all that is detailed above is obvious. The great and vital differences between Anglicanism and Orthodoxy would make a large volume were they discussed at length in every particular. We have indicated briefly only a few. Yet this same absurd assertion of essential identity of the two communions is constantly and officially thrown in the face and ears of our young people and foreign-speaking immigrants in America; and on the basis of this falsification and unmanly deception they are persuaded to accept the standards they find in the Anglican Communion and its Prayer Book as the equivalent in English of the Orthodox Catholic Faith and Church.

* * * * *

The Editors regret that it has been necessary to devote so much space to this discussion. We have been forced to do so; both by the insistent requests of numerous readers, and by the constant confusion and disorder resulting from the lack of understanding of the facts on the part of both our Orthodox people and the non-Orthodox bodies and persons disturbing Orthodoxy with their claims and assertions. We trust that no further editorial discussion of these matters will become necessary. In undertaking this exposition we have tried to speak with a frank clarity and candor which, if it be found painfully disillusioning, is most certainly neither uncharitable nor unfriendly in intent. We attack no one; we criticize no one; we desire to offend no one. We have been called on to state the position of true official and canonical Orthodoxy with regard to certain non-Orthodox bodies. That position depends on facts and is made what it is by what those facts are. We do not make the facts nor can we change them. We wish most sincerely that some of them were different. This recital of the most salient of them is unbiased, and, we hope, inoffensive; and should it prove unpleasant to any reader we are sorry: but truth can make no apologies to pleasure.

ORTHODOX CATHOLIC REVIEW

What then must be the relations of Orthodox Catholics in America to other religious bodies? To this question we of the Faith, regardless of linguistic distinctions or national origins, must answer as follows:

"We are commissioned by the great Head of the Church, our Savior Jesus Christ, to plant and nurture in this land the Orthodox Catholic and Apostolic Church of the East. Without compromise we must maintain, and with our Lord's help we will maintain, the Orthodox Faith pure and uncontaminated—preserving our Rites and usages without diminution or innovation, and managing our affairs always in accordance with the Holy Canons. We shall count it a sacred and unescapable duty to resist with all our might every attempt by those of other religious bodies to subject us to their government, to interfere in our affairs, or to corrupt and deceive our people. As a result of the bitter experiences which God has permitted to be visited upon us as a trial of our loyalty to His Truth, we must demand that those who claim to be our friends prove their friendship honest by doing nothing to impede the free and untroubled performance of the tasks to which, by our Lord's command and in the sure hope of His Blessing, we have set our hands. Our people have suffered—still suffer—so much from persecution and bloody violence that no one who calls upon the Name of Christ should be able to find it in his heart or to dare, to betray with the Judas Kiss of a pretended friend our yearnings for the peaceful neighborliness, for the Christian fellowship in worthy Christian liberty, which ought surely to be a reasonable expectation in a land where the profession of religious liberty is a sacred tradition.

"In every way that is consistent with the historic standards of our Faith, we yearn to live in peace and friendship with all our fellow citizens, and in particular with all who profess allegiance to Christ. We are eager to coöperate in serving the public good, ready at all times to concede to all who wish our friendship the fundamental right of so phrasing coöperation as to leave individual identities unfettered, unlimited, and unimpaired. For the wrongs we have done we pray God's mercy and forgiveness, protesting our eagerness to receive as real friends even those who have betrayed us with a friendship that was not real but was dishonest, self-seeking, and perjured. Nor can we believe it unreasonable to hope that in America, where for the sake of our common citizenship different religions must live in neighborly good will with one another, we may find some to give us as an alms the help we so greatly need—willing to give it for Christ's sake and in memory of the witness we have borne in suffering through the centuries to Christian Truth."

We regret that lack of space forces the postponement of the third section of the History of the Orthodox Church in North America to next issue.

Copies of the first two numbers are available in limited quantity. Those who wish them should order at once before they are all gone.

Encyclical of Greek Archdiocese Warning Against the Pretensions of Unknown Clergy

HOLY SYNOD OF THE GREEK ORTHODOX ARCH-
DIOCESE OF NORTH AND SOUTH AMERICA

Arith. Diek. I. S. 27.

To the devout Priests and the honourable Wardens of the Hellenic Orthodox Communities of the Archdiocese of North and South America:

It has come to our knowledge that a certain H. Devlin Carr, styling himself "Bishop and Chancellor General of the Southern Synod of the American Orthodox Church," is visiting Hellenic Orthodox Communities of the American Archdiocese in company with certain of his co-workers; and that, claiming to belong to the Orthodox Church, they collect funds in behalf of their church from our Hellenic Orthodox people, perform the Holy Mysteries, and in every way try to attract adherents and supporters for their movement.

One of the former associates of the said Carr, Reverend W. S. Walshe by name, having come to the offices of our Archdiocese some time since, confessed with evident contrition and with tears that he had been deluded by the said Carr to believe their work to be a good work and one well-pleasing to God; and that he had consented in good faith to labour with him; but that when he learned later the motives and the intentions of Carr, he had denounced both him and his work as uncanonical and wholly fraudulent.

The Holy Synod of the Church of America, in the course of the Sessions of its sixth Period (March 1-4, 1927), having deliberated upon this matter, and having considered the perils that are being brought upon our Orthodox Faith by these new invaders, counting it a sacred duty to protect from such activities the whole Orthodox Fold which bears the Name of Christ,—activities which have as their sole intent the advancement of personal ambition and advantage,—in obedience to Pastoral duty notifies the devout Priests and honourable Wardens of the Hellenic Orthodox Communities of our American Archdiocese that these self-styled "Orthodox" bishops and clergy, concerning whose origin and cheirotony nothing is known, have no connection with the Eastern Orthodox Church of Christ, which, as is known to all, is ruled and governed in accordance with Her canon law and recognizes no authority or jurisdiction save such as are canonically established; and furthermore urges and directs in fatherly love that our people reckon these newly appearing migratory "Orthodox" to be unworthy of attention.

Attempts of this kind to found new churches surely have not ceased, nor will they cease, particularly in America. Although we do not discern at present any immediate danger from such irresponsible activities, nevertheless with a view to averting every possible future danger that might come from these and other exploiters of our Church, and out of precaution against any disorder or irregularity in our religious life, we urge that such men be shunned as deceitful and dangerous, and that all our people increase their devotion to the commands of our Holy Orthodox Church and hold fast to Her Canonical Priests and Bishops, neither

ORTHODOX CATHOLIC REVIEW

reaching any decision nor putting into effect any action without their opinion and guidance.

We take this opportunity also to impress upon the Priests and the Parish Councils that in the case of those clergy not of our Faith who may wish to appear in an Orthodox Church and to explain something to the congregation, they shall not grant permission unless they are certain of the person and matter concerned; and if necessary shall ask the guidance of the Ecclesiastical Authority, especially in the case of men whose ecclesiastical status is not so clearly established as to be beyond a doubt.

The Holy Synod of America in bringing these matters to your attention gives command that this letter be read in Church, and that our pious Christians be instructed also in other ways concerning the perils which can result from selfish and unauthorized activities, to the end that they may not become victims of clever men.

Invoking the illumination and the grace of the Lord upon you all, we remain, with fervent prayers to God in your behalf,

(SEAL)

† ALEXANDER OF AMERICA.

† PHILARETOS OF CHICAGO.

† JOACHIM OF BOSTON.

New York, March 21, 1927.

Translation read and certified by Demetrios E. Valakos, Secretary to Archbishop Alexander.

Concerning the "American Orthodox Church"

A Statement by H. Devlin Carr, President of "The Southern Synod"

The American Orthodox Church is a body of men and women banded together for the purpose of serving God in the same manner as do members of the Holy Orthodox Catholic Apostolic Church. There is no ecclesiastical authority over the American Orthodox Church. It is governed by a board of trustees, who, when in session, comprise a Synod. This synod issues the rules and regulations by which the members of the American Orthodox Church are governed. The members of the Synod are both clergy and lay-members of the Church at large. They are called into session once each year by the secretary and at such time they review the progress of the Church and its executives.

The word "Orthodox" is used in the name of the Church, not to indicate that it is a branch of the Eastern Orthodox Church, but rather from the point of view of the lexicologist "sound in doctrine," and the organization is in no way connected with any branch of the Eastern Church or is any of its clergy.

We have heretofore made no appeal to any prelate representing the Eastern Church because we rather feared their disapproval on the grounds that if the English language was used in the liturgy, the other, or mother language of its members, would automatically die. This is the stand that several Greek priests have taken when approached on the subject, although personally they are my very warmest friends and councillors, and the reason for dispatching the brief note to His Grace,* was upon my being told, by intimate friends, that he has taken great interest in the future of Orthodoxy in the United States. One of these friends was formerly in charge of the Syrian Orthodox Church of St.

* Archbishop Aftimios.

ORTHODOX CATHOLIC REVIEW

Mary in Atlanta, Georgia, where I spoke on one occasion while visiting that city. The present whereabouts of this priest is unknown to me.

I am at present the president of the Synod in question. This executive body appoints a president who in turn consecrates ministers in the church as we have no Apostolic succession. It is necessary to have some executive person to oversee the work of the organization so a president of the Synod is elected and appointed and he acts as a Bishop or Abbot in the Church.

After appointment as president of the Synod the president must be consecrated and this is done by the other members during the service of the Church conducted especially for that purpose.

At present there are only two clergymen associated with me in this work and both are engaged in Missionary work, although we have had as many as nine but the others succumbed to the trials and hardships which are stalwart friends of any one who is laboring for the advent of a new denomination in the world today. I use the word new because we are not very long in existence as a Church body.

I may give the ecclesiastical history of myself here. I was born and baptized in the Roman Catholic Church and I am from a very religious family of that Church. I attended the Parochial School in my younger days, attended high school and entered a monastery of the Roman Church but I did not take the vows. My sister is a member of the religious order of the Sisters of Mercy. My aunt died a "Little Sister of the Poor." My cousin is a monk in the Franciscan Order as he has taken his final vows and my second cousin is a secular priest. I mention this only to impress you that my happiness is in religious work and I presume my life shall be so spent.

My reason for leaving the Roman Church, which was so done of my own accord, was purely theological. I do not believe that the Pope is the Father of all Christians and those who are not within his jurisdiction are eternally lost. I do not believe in purgatory, a place for the souls to suffer until they are fit for heaven. I do not believe in indulgences granted by the Pope, or in the celibacy as practiced by the Roman Church, although I am not married.

There are many more obstacles which would always be in my path, and if I took the vows of a monastic order I would not keep them, so why should I pretend and fail eventually and be a disgrace both to the Church and to myself. If I took the vows it would be impossible for me to subscribe to the theology of the Church when I do not believe it as they teach it.

The Southern Synod which I have heretofore outlined is the ruling body of the Church. The Church was enacted by act of legislation in the state of Alabama and as such commands legal standing but no ecclesiastical standing.

I am president of this synod as I have heretofore mentioned. Its address at present is 3675 Laclede Ave., St. Louis, although it was formerly in Birmingham, Alabama.

We conduct "Divine Liturgy" in the same manner as do the priests of the Eastern Church. We wear the same vestments and we use the "Service Book" of the "Holy Orthodox Catholic Apostolic Church," translated from Russian by Miss Isabel Florence Hapgood and sold by the Association Press, 347 Madison Ave., N. Y. This book is also endorsed by His Beatitude Patriarch Tichon, the late executive of the Russian Church.

ORTHODOX CATHOLIC REVIEW

I believe I have answered the questions so that you may understand my work. The American Orthodox Church is small, poor, and its representatives are much the same. I will welcome the coöperation of His Grace and to better understand my appeal I think it wise to outline plans which I believe may interest His Grace for the future and furthering of the Gospel of Jesus Christ.

In St. Louis I have a small church which we do not own. I have been in this city but a short time, and my reason for coming here was first because the city offers unlimited possibilities and secondly because it is a commercial centre.

The church in question has been the means of many returning to God who had gone astray. These people are chiefly Greeks, Roumanians, Bulgarians and Serbians. They marry American girls with the result that their children are not taught the father's faith. One reason is that the church where the father holds membership is of no interest to his wife or children because they cannot understand the language.

The result is that the mother will take her children to the American churches, which are chiefly Evangelical, and the father will be persuaded to accompany them. This is only one sad form in which many are leaving the church of their birth, but the times warrant such a move. These members are only acting as any father should by looking forward to the future of his family. Perhaps on Easter they will visit the Orthodox Church but not oftener.

In this city there are many who are at present in this condition and a church using the English language is a blessing.

I have the friendly assistance and coöperation of many of the local people and they are promising me their membership.

Would it not be more wonderful to have the ecclesiastical authority of a prelate of the Holy Church? Then the children could be baptized by a priest of their church in the language they both love and understand. There are at least eight children in this city who are of American birth; their parents are Roumanian and they cannot understand Greek; so the children will be the ones who suffer from the lack of the Holy Sacrament of Baptism. When I count the number of eight I am only referring to those few who are known to me personally. But there are hundreds who have been both married in Evangelical Churches and taken membership in these Churches all because the American girls will not be married in a language unknown to them. This condition in itself is pitiful indeed and I sincerely hope His Grace will be interested.

I have thus far worked without salary for this cause. I am not egotistical in saying that my source of remuneration for my service has been from men who believe in the future possibilities of such a movement and that I can produce letters to that effect from long established firms which are operated by the sons of Orthodox parents and who never attended a church until I came here with a ray of hope.

I am assured a mere living here but I have faith enough in Almighty God to believe He will help me through, and it is only that faith in Him which drives me on to the distant future of success which, after all, is only attained after this earthly existence has faded away.

I trust I may be pardoned for my outburst of thought, but I feel as I speak, and I only see the tomorrows come with more hope and the yesterdays drift away into eternity, never to return. The good that is in one must come forth while passing along life's highway in the hope that other weary pilgrims might find consolation.

ORTHODOX CATHOLIC REVIEW

If His Grace can possibly find a place for me or if he is willing to help me, I shall be most pleased.

My appeal is only for the welfare of many, who, perhaps, can be instructed in the way of the "Truth and Light."

I may add that I conduct service in the same manner as do the Priests of the Greek Church and the administration of the sacraments are the same also.

Hoping and trusting for a portion of the Master's Vineyard under the direction of His Grace, and praying that such a place may be this

I am, dear Brother,
Faithfully Yours in Christ,
H. DEVLIN CARR.

The Orthodox Catholic Archbishop of Brooklyn to H. Devlin Carr

Reverend and Dear Sir:

Your statement in reply to the inquiry sent by my secretary has been carefully considered. I must thank you for the frankness with which you state the strange position you occupy and the reasons for the work you have undertaken independently. At the same time I am compelled to state with equal frankness that your position and activities under the circumstances cannot meet the approval of any Orthodox or Catholic person. I understand that you are only a layman with no Ordination to the Priesthood of any Church. Certainly you are not a clergyman of any Eastern Orthodox Church. For such a person to presume to conduct religious services in the guise or after the manner of Priests of the Eastern Orthodox Catholic Church, using Her sacred priestly vestments and sacramental rites and ceremonies, is to the mind of any Catholic, whether Roman or Orthodox, merely a sham and a mockery of the Holy Offices and Sacraments of the Church. It strikes us as a sacrilege, a theatrical farce perpetrated in the name of the Church and Her Holy Sacraments. That you have done this in ignorance and with a laudable object, desiring only to preserve to the Church and in the Orthodox Faith and Teaching the straying American children of Orthodoxy, is a possible extenuation of the unthinkable presumption. I should like to think it so and to see your zeal and energy turned into useful and constructive disciplined work under the Authority of the true Orthodox Catholic Church rather than frittered away uselessly in disturbing and sacrilegious activity needlessly.

We are making increasing efforts to care for American children of our faith in the English language. Orthodoxy is not bound by race, nation, or language. Those who come to us sincerely and are found worthy are welcomed, regardless of their language or their nationality. The Orthodox Catholic Church in America must rapidly come to be very largely English-speaking and we need faithful workers to prepare for this. If you are sincere in your intentions and efforts, there is no need for you to remain outside the Church and without any place in Her work. It is for you to decide and to prove yourself worthy.

The Orthodox Catholic Review, official organ in English of the Holy Eastern Orthodox Catholic and Apostolic Church in North America, publishes the translation of the Synodical Letter of the Greek Archdiocese issued after the receipt of your letter to the Greek Archbishop, His Eminence, the Most Reverend Alexander. At the same time, by my order, there will be published a portion of your letter in the nature of a statement from you and this letter in reply to you. The Greek Archdiocese has received and investigated numerous reports concerning you and your activities since your letter of last year to Archbishop Alexander. I concur in their general warning to all the Orthodox faithful but I feel that it may be possible that you would wish to turn your life to real service of the Orthodox Catholic Faith and I recognize that there is a field which is neglected and in need of the work you have tried to do alone. Perhaps you only lack guidance and disciplined authority. I have given you a chance to choose and I should be glad to hear what you have to say.

Most sincerely yours,

⊕ AFTIMIOS,
Archbishop of Brooklyn.

Old Catholic and Related Groups in America

A Survey of Numerous Independent Bodies and Clergy Sometimes Improperly Termed Orthodox or Erroneously Connected with the Eastern Orthodox Catholic Church

Editor's Note—The following is a much-condensed form of a full and intimate account of Old Catholic, Syro-Jacobite, and some other more or less vagrant and strange personal church movements or foundations in America, presented for publication in the REVIEW by one who has followed several ecclesiastical adventurers in their devious careers for many years past. The entire account, with its many humorous glimpses and illuminating sidelights, was most interesting and amusing but too long and personal for use here. With the consent of the writer we have abbreviated it so as to present merely an outline of the important and relevant facts that Orthodox faithful should know of the Bishops, Churches, and Clergy of these groups which frequently present themselves under the appearance of Orthodox Catholics to our own faithful in America. In some cases we have found it advisable to add editorial notes concerning certain bodies or individuals who actually claim to be Orthodox or akin to us. The REVIEW Editors will be glad to receive information or inquiries from any of our Orthodox people concerning the status or representations of other clergy or church bodies.

AMERICA is a land whose people look at once for opposites. We have a craving for the bizarrely new but we also appreciate and desire the dignity and authority of the established old. Ours is at once the home of cults which rise overnight with some new revelation or fantastic dream and of those which boast unbroken continuity and identity with an immemorial historic dignity shrouded in strange names and conveyed to America by stranger means under most exalted titles from strange and unknown places. To unite the new and bizarre with the old and dignified in a religious potpourri that shall catch the appetite of all the hungry, thrill-seeking American mystics seems sometimes the aim of the enthusiasts who found new churches by printing letterheads and getting out incorporation papers. So numerous are these new movements that it is quite useless to attempt to keep up with their appearances and disappearances. Most of them have no interest and claim no attention from the point of view of Catholic Christianity. Frequently, however, there arises some person or movement using such names or making such claims as draw the immediate interest and attention of all Catholics and all interested in the historic Christian Church. It is with these that this article is concerned, and our attention will be directed chiefly toward those whose claims or origin and connections are the more obscure or misunderstood.

Besides two main sources, to which numerous individual Bishops relate their origin and claims to authority in America, there are some bodies that are entirely unique and have no relatives among the others. One such is the "American Orthodox Church" with its "Southern Synod" founded and headed by H. Devlin Carr. (Of this body and its head ample information is published elsewhere in this issue of the REVIEW. We therefore omit it here.—*Ed.*) Another is the "Anglican Universal Church" whose Archbishop is George Wesley Plummer of Rosicrucian Society prominence. This Archbishop traces his spiritual authority to the Church of Rome through consecration by Manuel Ferrando, now Protestant Episcopal Suffragan Bishop of Porto Rico, whom he asserts was formerly a Roman Catholic Bishop. Diligent inquiry has failed to re-

ORTHODOX CATHOLIC REVIEW

veal the name of Manuel Ferrando among Roman Catholic Bishops of any period, but it is still hoped that the matter will be solved. However, the "Anglican Universal Church" counts itself a branch of the ancient Apostolic Church of the Chaldeans which has some remnants in Mesopotamia and Irak today, but is not Orthodox Catholic nor yet Roman Catholic. The affairs of this American hybrid body are conducted under the names of Vicar General Msgr. James or John Emmanuel by Arthur W. Brooks, a minister and astrologer in the Protestant Episcopal Church and one of The Lord's Day Alliance staff.

The two chief groups of independent churches describing themselves as Catholic in America are those which trace their Orders and spiritual authority to the Old Catholics of Europe and those who trace theirs to the Syro-Jacobites of Malabar and Antioch. Neither of these bodies are either Roman Catholic or Orthodox Catholic. Neither of them nor their various derivative bodies are in communion with either Rome or the Orthodox Catholic Church of the East. The Roman Catholic Church recognizes the continuity and validity of the Apostolic Succession preserved in both of them while the Orthodox Catholic Church strictly recognizes no validity of orders outside Her own Household of Faith and treats each case individually by Economy. There is one case in which a man who had been Ordained first in the Protestant Episcopal Church, again in an American derivative of the Old Catholics, and still again in the American derivative of the Syro-Jacobites of Malabar was Ordained Priest anew upon entering the Orthodox Catholic Church, all the three previous ceremonies being disregarded by the Orthodox Archbishop. By Economy this case sets no binding precedent for Orthodoxy, but it illustrates the possibilities of the Orthodox Catholic position on Orders outside Orthodoxy. Had this man entered the Roman Church with either the Syro-Jacobite or the Old Catholic Ordination he would not have been Ordained anew but would have been considered as already a Priest. Both the Old Catholic and the Syro-Jacobite groups in America suffer the irregularity in their Orders of deriving from a Consecration in which there was only a single Bishop, the Consecrator, present. Single Consecrations, though a serious canonical defect in Orders in the eyes of the Orthodox, are not seriously objected to in the Roman Catholic Church.

The Old Catholics of Europe, deriving their spiritual authority and Holy Orders from the so-called Jansenist Bishops of Holland, are well known. They are recognized by the Roman Catholic Church as possessed of valid Orders and Sacraments but not in licit communion with the See of Rome. (An extensive account of the European Old Catholics is omitted here as we hope to present a separate account of them and the introduction of their Bishops into England in a future article.—*Ed.*) There are four separate foundations of Old Catholics in America, two of them deriving direct from the Church on the Continent, the other two through the English Old Catholics.

The first Old Catholic consecration of a Bishop for America was abortive. Anton Kozlowski, consecrated Regionary Bishop for America by Bishop Reinkens of Germany in 1897, founded the Polish Old Catholic Church in this country and consecrated John Tichy for his successor. Bishop Tichy resigned after the death of his Consecrator and retired to private life, having consecrated no one and leaving the Polish Old Catholic congregations to merge with a new body under the second Old Catholic foundation in America. This new Church was the present Polish National Catholic Church under Francis Hodur who was consecrated at

ORTHODOX CATHOLIC REVIEW

Utrecht, Holland, by Archbishop Gul in 1907. Bishop Hodur now has three Auxiliary Bishops in America and has intruded two into Poland itself. In Poland this Church is seeking the recognition of and union with the Orthodox Catholic Church. In America it has remained to itself without seeking Orthodox Catholic recognition. It is quite closely associated with the Protestant Episcopal Church. As a distinctive mark of Bishop Hodur's Polish National Catholic Church it may be noted that it has Eight Sacraments, "Hearing the Word" being added to the usual Seven Mysteries, and holds that Faith is not necessary to Salvation (see Federal Council of Churches Report, 1923, and U. S. Gov't. Census of Religious Bodies, 1916).

The Old Catholics of England originated with the consecration of Arnold Harris Matthew as Archbishop of England by Archbishop Gul of Utrecht in 1908. Among more than a dozen others Archbishop Matthew consecrated F. S. Willoughby and the Prince-Duke de Landas Berghes. Bishop Willoughby consecrated J. I. Wedgewood as Bishop for the "Liberal Catholic Church" which is a strange mixture of Catholic Christianity, Protestantism and Theosophy, with a doctrine and usage all its own. Its claim to have "preserved an episcopal succession acknowledged as valid throughout the whole of those Churches of Christendom which maintain the Apostolic Succession of Orders as a tenet of their faith" may be true if the Eastern Orthodox Catholic Church be excepted from this sweeping statement. Bishop Wedgewood consecrated Irving S. Cooper Liberal Catholic Bishop for the United States and he now has three Suffragan Bishops—Beckwith, Tettermer and Wardall—in America.

Bishop de Landas Berghes, by Archbishop Matthew's consecration Bishop of Scotland, is responsible for the remaining foundation of Old Catholics in America. Visiting America in 1916, Bishop de Landas Berghes consecrated Henry Carmel Carfora Bishop for the "Old Roman Catholic Diocese" which the latter founded. Bishop Carfora is recognized by the English Old Catholics as the proper head of Old Catholics in the United States deriving from the Matthew Consecration. Under Bishop Carfora there are three Suffragan Bishops—Hunter, Benedict, and Slocinski—and several congregations.

Bishop de Landas Berghes also consecrated William Henry Francis Brothers (better known in his own home at Waukegan, Ill., as Willie Brothers), but, on finding that this person had deceived him and had not been Ordained a Deacon, deposed and excommunicated him. Despite this, however, Bishop Francis (or Brothers) claimed to succeed Bishop de Landas Berghes as Archbishop for Old Catholics in America and set himself as the rival of Bishop Carfora. He has incorporated himself as "The Western Orthodox Catholic Church" and as such is in close alliance with John Kedrovsky, the representative of the "Holy Synod" of Bolshevik Soviet Russia. He has consecrated four Bishops in his church and received one from the Syro-Jacobites, but one of these has since repudiated both Archbishop Francis (Brothers) and the consecration he purported to perform. He has no congregations.

Editorial Note—In as much as Archbishop Francis (Brothers) has taken to himself the title Western Orthodox Catholic; has allied himself with a pretended Russian Orthodox Archbishop and claims to be accepted by the Russian Church; claims to be in communion with the Eastern Orthodox Church; and has interfered in the internal affairs of Orthodoxy in America; the Editors feel that they are in duty bound to give a more detailed account of the man. Furthermore, a packet of his literature reached the REVIEW from unknown senders shortly following the announcement that this article

ORTHODOX CATHOLIC REVIEW

would be published, and we therefore conclude that the intent was that we should give special attention to the claims put forth therein. We shall do so both in courtesy to the unknown sender of the literature and in duty to Orthodoxy and Her faithful needing warning.

The literature which we have received includes a copy of the Certificate of Consecration of William Henry Francis Brothers. We are amazed to find that this print from a photograph of that document shows the signature of Arnold Harris Matthew, Archbishop of England, as attesting to the consecration performed by Bishop de Landas. Two elaborate seals are shown also. When the original Certificate was viewed some years ago it had but one signature—that of de Landas—and only the one signet seal. A statement attached to this photo-copy declares that the Certificate was signed by eleven named witnesses. None of these names appeared on the original when viewed a number of years ago. Of the persons named as such signing witnesses some were not in Waukegan, Ill., on the date the Consecration took place there; others were mere children at that date; and to the best of our knowledge one at least was dead at that date. The literature received also includes a picture of the Consecrators of Bishop William Montgomery Brown, each one being named. It is a strange picture. The person called Bishop Jehan and elsewhere called Bishop Albertus Jehan wears a goatee and a mustache in the picture. At the Consecration the person called by this name was smooth-shaven. Close examination reveals the fact that the picture was touched up with a pencil and the beard and mustache applied to the likeness after the photograph had been taken. The reason is that "Bishop Albertus Jehan" is a fiction and the real person who officiated is of quite another name and is a Protestant Episcopal minister in Chicago. It was best that his true identity be covered by another name and penciled whiskers. The address given for this "Bishop Albertus Jehan" is that of the parents of Archbishop Francis Brothers in Waukegan, Ill. The literature received announces "The Seminary of Saints Cyril and Methodius, New York City," and gives a faculty list of the Seminary. No such Seminary exists, and the "Faculty" are widely scattered. One of them has been deported as an undesirable alien and another is a fictitious name. These things bear a strange resemblance to other things in the career of William Henry Francis Brothers and cause us to reflect.

On Sept. 12, 1914, two years before Willie Brothers was made Bishop Francis by Bishop de Landas, the following "Caution" was published in the *Living Church*: "Caution is suggested in dealing with a man styling himself 'Bishop Gregorius', otherwise 'Dom Francis', or 'Rev. Willy Brothers', who claims to be a Bishop consecrated by Archbishop Vilatte and the Armenian Archbishop Seropian. Both these Archbishops deny having consecrated him. Archbishop Vilatte states that he ordained Brothers a priest and afterwards deposed him for cause."

The Certificate of Consecration of Francis (Brothers) really should be balanced by a Certificate of his Deposition and excommunication of which Archbishop de Landas wrote, April 11, 1927, as follows: "I send you on the 'Deposition and excommunication' of that awful unnatural creature. Fancy telling you Archbishop Matthew, whom he never saw, had ordained him—as he told me the Armenian Archbishop had ordained him Deacon—also that *Hodur and Ticky* had ordained him—and that he was in Anglican Orders too. You see he is really only a layman now, as Vilatte—who was the only Bishop whose orders he had—absolutely deposed him—(and even Vilatte's Orders are doubtful) and as I only conferred Priest's Orders on him conditionally, as he maintained before God's Altar that he was an Armenian Deacon, I did not confer Deacon's or Minor Orders on him, therefore he was ineligible for both the Priesthood and Episcopate—not being in Deacon's or Minor Orders . . . and there is no doubt now he never was in Deacon's Orders of the Armenian Church—although he so asserted."

The literature we have received contains a letter signed by Arthur W. Brooks, Assistant Minister, St. George's Church, (the same Arthur W. Brooks of the Protestant Episcopal Church mentioned above in reference to the "Anglican Universal Church") which says: "I may add that while I was acting in a Secretarial capacity for the Greek Archbishop Alexander, the matter of Archbishop Francis' orders and consecration came up at the request of the Ecumenical Patriarch of Constantinople and investigation revealed the orders and consecration of Bishop Francis are valid and as such accepted by the Orthodox Eastern Church, pursuant to the act of

ORTHODOX CATHOLIC REVIEW

Union of Archbishop Matthew with the Orthodox Church by the Patriarchate of Antioch, August 5, 1911; from which source Archbishop Francis secured the Apostolic Succession, and the Old Catholic Church is in communion with the Orthodox Eastern Church."

This statement is officially denied at the office of the Greek Archbishop Alexander. Neither are the orders or consecration of Archbishop Francis accepted as valid by the Orthodox Eastern Church, nor is the Old Catholic Church or Archbishop Francis in communion with the Orthodox Eastern Church. The asserted act of Union is denied by the Patriarch of Antioch.

It was by the use of this unwarranted statement from a Protestant Episcopal minister, the entire substance of which Orthodox Authorities deny, that Francis (Brothers) influenced the former Czecho-Slovak National Orthodox Administrator in America, Rev. Charles Mrzena, to accept him as an Archbishop and to receive supposed consecration at his hands. In the performance of this ceremony Francis assured Reverend Charles Mrzena that he would be assisted by another Bishop whom he described as a Roman Catholic Bishop from Milan. At the service Francis brought along a man who, properly vested, did take part in the ceremony and was called Bishop Mersette. This man was not a Bishop of any sort, nor was Mersette his true name. He was Msgr. L. Rusca who appears in the Faculty of Francis' mythical Seminary but who has been deported as an undesirable since his conviction of serious charges in New York Courts. When he learned the facts concerning Francis the Reverend Charles Mrzena publicly repudiated him and disclaimed all asserted validity or authority for the ceremony to which he had been persuaded to submit.

We have purposely avoided mentioning personal things in the private life of Willie Brothers of Waukegan, Ill., such as might be found in the court records there or as occur in the statements given to the District Attorney by Archbishop de Landas. The record of ecclesiastical fraud and deception that attaches to him as Bishop Gregorius and as Archbishop Francis should be quite enough to warn our Orthodox people to avoid him as they value their salvation. He may well be left to consort with John Kedrovsky and the schism of Bolshevik Soviet Russia that he represents.

The Bishop Zeilonko who appears with "Bishop Albertus Jehan" and Bishops Rodrigues and William Montgomery Brown as one of Archbishop Francis' Bishops is not a Russian Bishop but a priest of the Syro-Jacobite Orders of Archbishop Vilatte, who may have been consecrated Bishop by one of Archbishop Vilatte's Auxiliary Bishops. The alleged consecrator, however, denied having consecrated Zeilonko.

Of this collection of Bishops only Rodrigues and Zeilonko have any laity. Each of them has one parish. "Jehan" is a Protestant Episcopal minister under his true name. Brown is the deposed Protestant Episcopal Bishop. Francis himself has no parish and no clergy who have parishes.

The Syro-Jacobite group in America, while less divided and less complicated in its present status, is more mysterious and unusual in its origin and advent in this country. The Syro-Jacobites in the East are one of the lesser sections of the Monophysite Heresy. The Churches now generally called Monophysite have long since ceased to hold or teach the Monophysite Heretical Doctrine, it seems, but they have not formally repudiated it nor accepted the Catholic or Orthodox Ecumenical definitions framed to exclude it from the Christian Faith. They remain, therefore, actual schismatics from Orthodoxy and officially heretics from the Christian Faith as well. There is a Patriarch of Antioch for these non-Orthodox dissidents as well as one for the Orthodox Catholic and Apostolic Church of the East. Both trace their line of Apostolic descent back to Saint Peter, and from Saint Peter to the year 564 A. D. there was but the one line of Patriarchs of Antioch. From the period of the controversies of the Council of Chalcedon over the Nature of Christ there have been two Antiochene Patriarchates—one Orthodox Catholic and the other Monophysite schismatic and heretical. The Syro-Jacobite Bishops both in America and abroad perpetuate the succession started by the latter.

In Malabar and Ceylon there are colonies of Christians founded very

ORTHODOX CATHOLIC REVIEW

early and traditionally ascribed to the Apostle Thomas. These are officially Monophysite although perhaps not actually so in belief and teaching today. They adhere more or less loosely or intermittently to the Syro-Jacobite Monophysite Patriarchate of Antioch. They have Bishops who are consecrated only by the order of the Monophysite Patriarch of Antioch. It is to these strange and little-known Churches of technically heretical and actually schismatic Christians in Antioch, Malabar, and Ceylon that the "American Catholic Church (Western Orthodox)" and its colored child, "The African Orthodox Church" owe their foundation and Apostolic Orders in what they call "The Orthodox Catholic Church of the West." It is evident that whatever these American bodies may be in their current or individual belief, teaching, or practice, they are still bound to the non-Orthodox and un-Catholic origin from which alone they received their spiritual authority and Orders.

Joseph René Vilatte, originally a Roman Catholic Seminary student and later an Old Catholic Priest ordained by Bishop Herzog of Switzerland and working as a missionary in Wisconsin, was Consecrated Archbishop of North America by Archbishop Alvarez of Ceylon, assisted by Bishops Athanasius and Gregorius of Niranam and Kottayam, Malabar, India, in 1892. The Consecration was ordered by the Monophysite Patriarch of Antioch, Ignatius Peter III. The only serious doubt ever thrown upon its validity is a rumor that the Consecrator, Archbishop Alvarez, had not been validly consecrated Bishop. This rumor, in all probability without adequate foundation, has been used by enemies of Archbishop Vilatte and his work in America. It seems, however, that Archbishop Vilatte has been accepted as a Bishop by the Roman Catholic Church. An attempt to unite Archbishop Vilatte and his work with the Russian Orthodox Catholic Church in America in the days of Archbishop (later the martyr Patriarch of Moscow) Tikhon on the basis of confession of faith, recognition of the Episcopate of Archbishop Vilatte, and permission for the use of the Western Rite and ceremonies was killed by the failure of the Holy Synod of Russia to accept it. The Russian Archbishop of America since that time has had occasion to receive into the Orthodox Church clergy who had received Orders through Archbishop Vilatte, and in each case such clergy have been received as laymen and Ordained anew by the Orthodox Archbishop.

In 1915 Archbishop Vilatte consecrated Frederick E. J. Lloyd, formerly a Protestant Episcopal minister, Bishop of Illinois. Very shortly thereafter Bishop Lloyd displaced Vilatte as Archbishop and the latter was called Exarch. The movement was incorporated under the name "American Catholic Church."

EDITORIAL NOTE—We break the author's narrative here to insert the following statement received after our announcement of this article from Archbishop Lloyd.

"The American Catholic Church was incorporated under the laws of the State of Illinois in the year 1915. That name was chosen as the best to express its mission to this country and to indicate its position ecclesiastically. It is American because it owes no fealty to any foreign prelate whatsoever; Catholic because it is in harmony with the policy, faith and teaching of the Undivided Church of Christ.

"Its Orders are derived from the Patriarch of Antioch (Jacobite) Ignatius Peter III, who consecrated Paul Athanasius in 1877, and appointed him his Legate. The latter, assisted by George Gregorius and Paul Evanius, consecrated Francis Xavier Alvarez Archbishop of Ceylon in 1899.

"Archbishop Alvarez, by permission of His Holiness Ignatius Peter III, and

ORTHODOX CATHOLIC REVIEW

assisted by Bishops Gregorius and Athanasius of the Syrian Church of Malabar consecrated Joseph Rene Vilatte for the Old-Catholics of America.

“Archbishop Vilatte on December 29, 1915, consecrated Frederic E. J. Lloyd, D.D., in the city of Chicago, who was elected Archbishop and Primate of the American Catholic Church by a Synod assembled in Chicago in 1920. Up to 1915 the communion over which Archbishop Vilatte exercised jurisdiction was known as the Old Catholic Church, but since 1915, when the incorporation mentioned above was accomplished, the Church has borne the name of American Catholic and is not to be confused with other communions calling themselves Old Catholic or Old Roman Catholic, claiming Orders from the Old Catholic Church of Holland.

“The American Catholic Church accepts the Decrees of the Seven Ecumenical Councils, recites the Nicene Creed, without the Filioque clause, administers the Seven Sacraments, using what is generally known as the Western Rite, in the vernacular, in the administration of the Sacraments and in its public acts of worship.

“So far as I am aware, ‘Western Orthodox Church’ is used only by the American Catholic Church. Some explanation is due pertaining to the reasons for the use of this parenthetical title. It is no part of the incorporate name of the Church. But we found that we were often confused with Roman Catholic who are given to calling themselves American Catholics, meaning, of course, Roman Catholics in America; and in order to differentiate between ourselves and Roman Catholic, we adopted ‘Western Orthodox’ to be used on letter-heads, etc. For we claim to be Orthodox in the sense of adhering to the Faith and polity of the Undivided Church prior to the Great Schism, declining to accept any of the Roman additions to the Faith.

“It was far from our thought or intention to lead any to infer that we were taking the place of the Eastern Orthodox Churches, our mission being to bring the Faith of the Undivided Church, that is, the Orthodox Faith to people in America, especially English-speaking people who may be ignorant of it.”

As we have seen above in reference to the Old Catholics and Archbishop Francis (Willie Brothers), Archbishop Lloyd is ill-informed in supposing that he alone has used the term “Western Orthodox.” We are glad to have assurance that it is not used alone, but only as a parenthetical sub-title in the case of Archbishop Lloyd’s group and that, in using it thus, no false implication is intended. It is natural, however, that there should frequently arise a false impression created by such using of the word Orthodox in connection with Catholic Church. Against the hasty or unwarranted acceptance of such impressions our Orthodox Catholic people need to be warned and on their guard in America.

We must point out that whatever may be the personal belief of Archbishop Lloyd and the members of his church in America, he and they are linked to an historically and officially Monophysite body which has never authoritatively repudiated the errors of those who were actual heretics in personal belief as well as official statement. Those who no longer hold that heresy need to separate themselves officially from the schism that persists in its refusal to accept the Ecumenical Councils which condemned it. Until they do this they must rest under the stigma of the heresy from which they derive their spiritual authority and jurisdiction. The fact that they personally do not believe the heretical teaching needs to be guaranteed by their repudiation of the historic body that arose from it and by their alliance with the Orthodox and Catholic Church that hold its opposite.

In view of the above statement from Archbishop Lloyd, it is regrettable that he has permitted the wide distribution of a booklet bearing an entirely false title. We have received copies of this misleading booklet. Its title reads, “The American Catholic Church (In Communion With the Holy Eastern Orthodox-Catholic Church).” This is utterly and absolutely false, since the body under Archbishop Lloyd is not in communion with the Holy Eastern Orthodox Catholic Church. On page 22 of this same booklet there is this statement: “having thus derived its ministry, mission, and jurisdiction from one of the Patriarchates of the Holy Eastern Orthodox Church, it is not only Catholic but ‘Orthodox.’” This also is false. The American Catholic Church has not derived anything in the way of ministry, mission, jurisdiction, or Orders from the Holy Eastern Orthodox Catholic Church or any of Her Patriarchates. Whatever it has is derived solely from an heretical and

ORTHODOX CATHOLIC REVIEW

schismatic Patriarchate having no connection with Orthodoxy. This patent misrepresentation of facts should be corrected in order to bring the official literature into accordance with the statement of the Archbishop quoted above.

Numerous consecrations of Bishops have followed that of Bishop Lloyd. As Bishop for Swedish Catholics a certain Carl A. Nyblahd, then a Protestant Episcopal minister, was consecrated. Two Bishops who have since died, without consecrating others, were consecrated. Samuel Gregory Lines, formerly Protestant Episcopal minister, is now Archbishop of the Pacific and in residence at Los Angeles. There are no congregations other than those personal chapels in the homes of the Bishops and perhaps some of the very numerous clergy. Like other independent groups the chief significance of the American Catholic Church lies in its presentation of Orders to clergy of other denominations, such as the Protestant Episcopal, rather than in its own work. It has many ordinations but practically no laymen. Its clergy are the clergy of other bodies whom its Bishops ordain in order that they may be sure of Valid Orders in their ministry elsewhere.

An important offshoot of the American Catholic Church is the "African Orthodox Church" headed by Archbishop George Alexander McGuire with Bishops William Ernest Robertson, Arthur Stanley Trotman, and Reginald Grant Barrow. There are in the neighborhood of twenty congregations scattered throughout the United States, Canada, West Indies, Central America, and Africa. The Primate, Archbishop McGuire, was consecrated in 1921 by Archbishop Vilatte. The Church therefore has all the advantages and peculiarities of the Apostolic Orders brought to America through Archbishop Vilatte. Like all the Orders derived from this source it depends on the single act of Archbishop Vilatte. Its clergy and people were all or nearly all formerly Protestant Episcopalians or Church of England communicants. Its work is confined strictly to the African race. It claims no relation to the Orthodox Catholic Church but aspires to ultimate acceptance as a racial or national unit thereof. It uses a Liturgy of its own compiling, chiefly Western in character and midway between Protestant Episcopal Prayer Book and Roman Catholic usage in ceremonial. Of all the independent groups in America, aside from the Polish National Catholics, the African Orthodox Church alone is conducting constructive and promising parish and missionary work.

This closes our survey. The peculiarities of the groups are many, sometimes amusing, sometimes pathetic. Their failures are the failures of personal incompetence, pride, ambition and inconsistency. Orphanages without orphans, seminaries and universities without teachers, churches without parishes or people, clergy without laity, decorations of titles and orders without substance, and letterheads and incorporations with nothing but paper are all too common in a story that, in the main, is a disgrace to the Church of Christ. Orthodoxy in America needs to beware of connection or identification with such doubtful groups and to warn its people against false appearances and misleading names.

EDITORIAL NOTE—Such a warning, issued by the Greek Archdiocese and concurred in by the Archbishop of Brooklyn is published elsewhere in these pages. The Editorial Staff will be glad to receive and investigate information concerning apparent or pretended Orthodox or those making representations to our people or Clergy.

“O Taste And See That The Lord Is Good”

(PSALM xxxiv, 8.)

A Sermon Delivered on Friday of the Sixth Week of Great Lent

By THE MOST REVEREND INNOCENT (BORISOFF)

Archbishop of Kherson and Tauridas († 1857)

Translated especially for the Review by

Very Reverend Archpriest Leonid J. Turkevich, D.D.

(Innokenty (John) Borisoff was born in 1800 in Eltz of Orel. He was trained at the Theological Academy in Kieff, of which School he also became Rector in 1830. In 1836 he was consecrated Bishop of Kieff. In 1840 he was translated to the See of Vologda, in 1843 to the See of Kharkoff; and in 1847 he became Archbishop of Kherson and Tauridas, a dignity he held until his death in 1857.

His contributions to the literature of Orthodoxy are varied and important. Especially notable are (a) his lectures on apologetic themes; (b) his sermons and addresses; (c) his essays *The Life of the Apostle Paul*, *The Last Days of the Earthly Life of Jesus Christ*, *The Life of St. Cyprian of Carthage*; and (d) The Devotions he composed for use in the home—*Akaphist to the Holy Trinity*, *Akaphist upon the Passion of Jesus Christ*, *Akaphist to the Holy Angels*, etc.

But the continuing influence and power of Archbishop Innocent rest particularly upon his sermons, the eloquence and deeply spiritual imagination of which make him a favorite with Orthodox readers.—Translator's Note.)

“*O taste and see that the Lord is good*”. These precious words are never so often proclaimed as in the time of the Holy and Great Lent. During this week we have heard them twice,—that is to say, at each celebration of the Liturgy of the Presanctified. And surely if it is ever suitable that we should repeat them often, it is especially fitting that we should do so in these present weeks; for at the end of each of them we draw near to the abundant banquet prepared for all who desire to be partakers of the most precious Body and Blood of our Lord.

Where can we better see all the goodness of God than in this divine banquet? Greater and more visible proof of His goodness, it seems to me, God could not give. For, pray tell me, what more could have been done? *Greater love*, said the Saviour Himself, *hath no man than this, that a man lay down his life for his friends*. For his friends! But what were we to God in that time when His Only Begotten Son laid down for us His life on the cross? That surely was the very pinnacle of love, the like of which cannot be found in all the world. But He, as God, in His love toward us did yet more: in His wisdom He found a way—let us tell it again and again!—to lay down His life not once, but many times.

For, what is it that takes place at every celebration of Divine Liturgy? The Liturgy repeats in mystic holiness that which was done on Golgotha,—repeats it so truly and so completely that in these most pure Mysteries He is given again for us in sacrifice, not by type merely, nor for remembrance merely, but in the fullness of His power and quickening energy. The Elements that are offered do not remain mere symbols of His Body and Blood, but in very truth come actually to be His true Body and His true Blood: so that the divine Body of our Saviour, which once hung on the cross and was buried by Joseph, which now is enthroned at the right hand of the Father, appears also on our Altars and Tables of Oblation.

That Christ manifested Himself in bodily presence in His Incarnation was already abundant evidence of the greatness of His love toward us; yet, not deeming that manifestation enough, what does He do? He

ORTHODOX CATHOLIC REVIEW

does that which we of ourselves could not even have imagined: He gives Himself, under the appearance of bread and wine, so that all who desire may partake of Him.

We do not know what the Holy David foresaw when he proclaimed *O taste and see that the Lord is good.* But we who see, we who partake, what must we think and feel as we hear his words? How could it be possible for us not to thrill through and through with an ecstasy of love, astonishment, and thankfulness? If it is ever possible for people to die from a happiness too great to endure, it would not be wonderful that some, after partaking of the Mysteries of Our Lord, should feel the ties of body dissolve within them, and should pass from believing to blissful seeing.

But further: Think also to whom this divine gift is tendered, and to whom it is said *O taste and see.* The gift and the words are for all,—not only for those who are elected, not only for prophets and apostles, not only for martyrs and for defenders of the Faith, not only for those who fast and are chaste, but for all; even for those who are the greatest of sinners. Our Lord knows now, as he knew at the Last Supper, that *not all are clean* who draw nigh to His Mysteries. He consents that not one only but very many shall betray Him; and He knows that only a few will remain faithful. Yet though He sees that nearly all are unclean, and that many of those who approach Him will be His betrayers, He does not reject anyone from His banquet. He gives to all equally His own Body and His own true Blood.

Still further: If such a miracle of love were performed only once; if to each of us it were granted but once in the course of a whole lifetime to partake of the Body and Blood of Our Lord, even then we should not be able to return a due measure of thankfulness to Him. Yet this blessing is granted to all of us for the whole length of our lives. Draw nigh to this Holy Banquet whenever you wish; partake of it as many times as you wish, in the Temple and at home, in your dwelling and on your journeys, on dry land and on water, in daytime and at night,—at any hour that may please you. Ah! How were it possible to believe in such a miracle of love, if the clear words of Our Lord Himself did not confirm it beyond a doubt?

Herein we may understand better that each of the perfections of God is without measure and without limits: His Omnipotence,—it scatters through space lavishly myriads of suns and stars; His Wisdom,—it creates by number, weight, and measure every living thing; His Justice,—it leaves no sigh of penitence without reward, and no uncleanness without punishment; His Goodness,—it is not satisfied by putting the seal of bounty upon all His doings, and by giving food to all flesh, but to crown His benefits *the Word Himself was made flesh*, to the end that he might give Himself as Food for the sustenance of believers.

And last: God still finds some who are in peril of being brought to despair of His mercy, and of thinking that their Heavenly Father will not have enough love for them when they come to Him believing and penitent. Such thoughts, when they come, are planted by the enemy of our salvation. Such is the manner in which that dread foe often assails us. When we live in lawlessness, he describes a sin as a thing of such small importance that the King of Heaven and Earth by reason of His very majesty will not concern Himself with it; but when he sees that we are stirred to repent for our sins and to break the fetters of our passions,

ORTHODOX CATHOLIC REVIEW

he describes God as a judge without mercy and our sins as altogether beyond forgiveness.

When such thoughts of despair come to you, O repenting sinner, without any delay defend yourself by the sign of the cross. Call to mind the Mystery of Holy Communion, and say to yourself: Is it possible that the One who gives to me His Body and His Blood for my sustenance will reject my repentance? For what reason should He nourish me by Himself,—me, all unworthy as I am,—if not to heal me, to have mercy upon me, and to justify me? Speak such words to your heart, and continue your work of penitence. Our Lord is good to all, but especially, and more than all, to repentant sinners. Amen.

Meditations of Saint Dimitry of Rostov on the Mystery of the Holy Sacrifice of the Divine Liturgy or Holy Eucharist

Translated especially for the Review by His Grace, the Right Reverend Theophilos, Bishop of the Russian Diocese of Chicago of the Holy Eastern Orthodox Catholic and Apostolic Church in North America.

(The following instructions of Saint Dimitry of Rostov on the consideration of the mystery of the transubstantiation of the Holy Elements in the Divine Liturgy or Eucharistic Sacrifice are most valuable for the convincing power of their excellent comparisons.—Note by the Translator.)

I

Should anyone express doubt or unbelief concerning the reality of the Divine Sacrament—questioning how the bread which is on the Holy Table can be changed into the Body, and the wine into the Blood of Jesus Christ, the Son of God, and become, in the course of Divine Service, His true Body and His actual Blood—then every Orthodox Christian should question the doubter after this manner: “Can God do that which is impossible for man either to do or understand or not?” And if he answer that He can, then ask: “Why can not God give us His Body for Food?” By the Lord’s Word the heavens were established (Psalm 32, 6); by the same Word of God bread and wine are changed into the Body and Blood of Christ our God.

II

If you wonder how the same Christ at the same time is enthroned upon the Altar and also in Heaven, then wonder likewise how the same sun which gives light and warms us here is also at the same time shining in the sky and in the earth, in the East and in the West, in all the countries of the world. Even so Christ is at the same time in heaven and on earth—in heaven truly by His Divine Nature, on earth truly by His Divine Power in the Undefiled Mysteries. As One, Omnipotent and Almighty, both in heaven and on earth, by His Divine Power He does great and glorious deeds incomprehensibly and unspeakably beyond man’s understanding.

III

Again, if you wonder how the one same Christ is offered to the faithful in many parts and yet in each equally and entirely whole, not smaller in one part nor larger in another, then wonder also how my one voice is in my mouth and in your ears and yet is but one voice.

(Concluded on page 136)

The Origin and Composition of the Roman Catholic Liturgy, and Its Difference from That of the Orthodox Church

By IVAN BOBROVNITSKY

THIRD EDITION. KIEFF, UNIVERSITY PRESS, 1857.

Translated by BASIL POPOFF,

STUDENT OF THE ECCLESIASTICAL ACADEMY OF S. PETERBURG.

"TAKE EAT: THIS IS MY BODY. DRINK YE ALL OF IT; FOR THIS IS MY BLOOD." S. MATT. XXVI. 26—28; S. MARK XIV. 22—24.

"IF ANY MAN PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT YE HAVE RECEIVED, LET HIM BE ACCURSED." GAL. I. 8. 9.

(Concluded From Last Issue)

Did such a difference exist between the Liturgies of the Eastern and Western Churches in former, ancient times?

Before answering this question, we must notice, that in antiquity every individual Church of proximate locality differed from each other in different rites, hymns, and prayers, which, however, did not form an essential part of the Liturgy, much more Western and Eastern Churches collectively. Even the very substance of the Liturgy, which for a long time was preserved in oral tradition, could not but undergo some changes in its outward form, though retaining its original substance. A detailed investigation of all these differences would require a great deal of time, and is not so very necessary after our preceding review of the origin and fate of the Roman Mass. We will, therefore, for the present, turn our attention to the principal and more essential points of difference between the Roman Mass and our Liturgy,—those points in which the present Church of Rome has diverged from the path of purity and orthodoxy of the ancient Church of Rome,—viz., (a) on the custom of the Church of Rome to celebrate her Liturgy at one and the same time, in the same Church, on different altars, not separated by a wall from each other,—as also several Liturgies on one and the same altar in the course of the same day; (b) on her custom of celebrating the usual Liturgy during the whole of Great Lent, instead of the Liturgy of the Presanctified Gifts; (c) on the use of azymes; (d) on the opinion held by her about the consecration of the Host by the very words which were used at the institution of the Sacrament; (e) on the communion of the people under one kind only; and (f) on the rule for celebrating the Liturgy exclusively in the Latin tongue.

Did all this exist in the ancient orthodox Church?

a. The custom of celebrating several Liturgies, at the same time on different altars not separated from each other by a wall, never existed in the ancient Church, for then there was but one altar in each Church. That such was the case we are assured by the testimonies of the Fathers of the Church, and by writers both Western and Eastern, both ancient and of later date. Ignatius, in his Epistle to the Philadelphians, says: "We have one altar, in the same way as we have one Bishop with his presbyters and deacons."¹ Irenæus, Eusebius, Athanasius, Gregory

¹ Ignat. Ep. ad Philad. n. iv.

ORTHODOX CATHOLIC REVIEW

Nazianzen, Gregory of Nyssa, Socrates, Theodoret, Evagrius, and many others,¹ mention but one altar in one and the same Church, in their writings. The same is expressed by the Western Fathers, and by writers both Catholic and Protestant, such as: Optatus, Augustine, Cardinal Bona, Lupus, Pagius,² Bosquillot,³ Bergier,⁴ and many others. Pagius,⁵ in his commentary on Baronius, and Bosquillot,⁶ in his historical review of the Liturgy, have likewise very reasonably proved that neither was it customary to celebrate several Liturgies on the same altar on the same day. Bosquillot's testimony is the more valuable as he himself was a son of the Church of Rome.

b. In like manner, since the time of the Apostles, during the Great Lent, excepting Saturday and Sunday, there was no Liturgy celebrated at which the consecration of the Host took place. Such is the testimony of Socrates the historian,⁷ and Simeon,⁸ Bishop of Thessalonica. This custom of the ancient Church was confirmed and legalized by the Councils of Laodicæa and that in Trullo, when it was ordered, that in all days of Great Lent, days of tears for our sins, excepting Saturday, Sunday, and Annunciation Day, no consecration of bread and wine should take place, but the Liturgy of the Presanctified be celebrated.⁹

c. With regard to azymes, we find traces in antiquity of their having been used at the Sacrament of the Eucharist—only by heretics. Epiphanius, of the fourth century, says about the Ebionites, that they, in their daily celebration of the sacrament, used azymes and water.¹⁰ Besides the Ebionites, we find no such custom to have been in use until the eighth century, and even Epiphanius mentions it as a private custom, worthy of condemnation, and contrary to the general use of leavened bread. Besides, we have most positive proof, that in the ancient Church universal the Liturgy was celebrated in leavened bread, and not in azymes. For, besides a direct testimony, that from the very Apostolic times, the bread for the Eucharist was taken from the offerings of the people, and undoubtedly was the bread general used, i. e., leavened¹¹ (the remainder of these offerings went towards the agapæ, and for the maintenance of the Clergy and poor)—we have the testimony of the ancients to the fact, that the bread used by them in the Eucharist was the common bread prepared by them for home use. Thus S. Ambrose calls the bread prepared for the Sacrament, home-made bread.¹² In Gregory the Great's time a certain woman felt some doubts about the actual presence of CHRIST's Body under the form of bread, and called the mystical bread—a plain bread, the same as was used¹³ at home—because she had herself prepared it and brought it to Church. None of the ancients mention anything about azymes, whereas they often call the bread used in the Eucharist—leavened. Passing over the testimonies on this subject of many Eastern Fathers and writers, whose words may

¹ Vide on these testimonies Bingham, *Orig. Ecclesiæ. lib. viii. cap. vi. § 16, tom. iii. p. 229.*

² *Ibidem.*

³ *Traité historique de la liturgie. liv. ii. c. 4.*

⁴ *Dictionnaire théologique, word Autel.*

⁵ *Pagius. Crit. in Baron. an. 313, n. xvii.*

⁶ *Bosquillot, Traité historique de la liturgie. liv. 2.*

⁷ *Book v. ch. 22.*

⁸ *See Book on the Articles of Faith, question 55.*

⁹ *Conc. Laod. canon 58.*

¹⁰ *Epiph. hæres. Ebion. n. xvi. [But—is not this testimony on the other side? J. M. N.]*

¹¹ *See a more detailed account in Bingham, *Origin. Eccl. t. vi., lib. 15, c. 2, § 1;* as also Dmitrevsky's *Exposition of the Liturgy.* Ed. 4, Moscow, 1807, p. 11, § 9, p. 4, § 2; and in his Preface, p. 22, § 26.*

¹² *Ambros. de Sacrament. lib. iv. cap. iv.*

¹³ *This happened in the end of the sixth century. Vide Greg. M. vita, lib. ii. c. 41, in the codex of his works.*

ORTHODOX CATHOLIC REVIEW

lose their full force in the eyes of a Romanist, we will turn our attention to the testimonies of the Roman Popes:—Melchiades,¹ Siricius,² Innocent,³ who called the bread used in the Eucharist fermented bread and not azymes. We do not allude to many other writers, for many of the hottest defenders of Papal institutions say, that the use of azymes in the Church of Rome began in later times;⁴ ergo it did not exist in antiquity.

d. Of the ancient Church, the doctrine on the consecration of the bread and wine in the Eucharist, was the same as that of the Græco-Russian Church at present. In the Apostolic Constitutions, the manner of consecration is thus described: the Officiator, after pronouncing the words of JESUS CHRIST, in which He instituted the Sacrament of the Eucharist, remembering His passion, death, resurrection, ascension, and His second coming on earth, prays God graciously to receive the oblation, to send down His HOLY GHOST, thereby consecrating it, and changing the bread into the true Body of CHRIST, and the wine into the true Blood of CHRIST.⁵ Justin Martyr says, that the consecration of the Host takes place through thanksgiving and prayer.⁶ Irenæus⁷ and Origen⁸ say the same, as also Cyril of Jerusalem, in his catechetical homilies.⁹ “The bread and wine in the Eucharist,” he says, “after the invocation of the HOLY GHOST, cease to be bread and wine, and become the Body and Blood of our LORD.” The same idea, and sometimes in the very same words, is expressed by other fathers and writers of the ancient Christian Church, both Eastern and Western, such as Basil the Great,¹⁰ his brother Gregory of Nyssa,¹¹ S. Chrysostom,¹² Theophilus of Alexandria,¹³ Theodore,¹⁴ Tertullian,¹⁵ Origen,¹⁶ Ambrose,¹⁷ Optatus,¹⁸ Jerome,¹⁹ Augustine,²⁰ Gregory the Great,²¹ and many others. Besides, in all ancient liturgies, not excepting the western one, after the words of our LORD, the invocation of the HOLY GHOST is read just as it is done in our Liturgy.²²

e. Neither did the custom of offering the people communion in one kind only exist in the ancient universal Church, for then *all* believers partook of the Body and *Blood* of CHRIST. We can see such to have been

¹ Lib. Pontif. in vita Melchiad. Hic fecit, ut oblationes consecratæ per ecclesias ex consecratâ episcopi dirigerentur, quod declaratur fermentum.

² Ibidem in ritu Siricii. Hic constituit, ut nullus presbyter missas celebraret per omnem hebdomadam, nisi consecratam episcopi loci designati susciperet declaratam, quod nominatur fermentum. [The Roman answers, which to my own mind are satisfactory, may be seen in the Dissertation on Azymes at the end of my Introduction to the History of the Holy Eastern Church.—J. M. N.]

³ Innocent. I. Epist. xxv. ad Decent. c. 4, n. 8.

⁴ Bona, Rer. Liturg. lib. i. p. 685; Encycl. Théol. Method.; Bergier, word Azym. Vide also Hist. Eccl. Christ. Klein, tom. i. p. 430.

⁵ Const. Apost. lib. viii. cap. xii. p. 407.

⁶ Just. Apol. ii. p. 97.

⁷ Iren. lib. iv. cap. xxxiv. Qui est a terra panis percipiens invocationem Dei, jam non communis panis est sed eucharistia.

⁸ Origen. in Matth. t. ii. p. 17, edit. Paris 1604 an.

⁹ Cyril. Cath. Myst. iii. n. iii. Myst. v. n. v. vi. p. 327.

¹⁰ Basil. M. de Spirit. S. c. xxvii.

¹¹ Greg. Nyss. orat. Cath. c. 37.

¹² Chrysostom. hom. xxii. in Coemeterii appellat. t. v. p. 487; hom. xxxiv. p. 436, edit. Francof.

¹³ Theoph. Epist. pasch. in Max. Bibl. Patr. t. v. p. 846, ed. 1677.

¹⁴ Theodoret. dial. ii. t. iv. p. 84, 85.

¹⁵ Tertull. contra Marc. lib. i. c. 23.

¹⁶ Origen. in Matth. xv. t. ii. p. vii. edit. Paris.

¹⁷ Ambros. de fide lib. 4, c. 5.

¹⁸ Optat. lib. vi. pag. 111 ed. Paris, 1679 in altare postulatus (a Deo) descendit super Dona Spiritus Sanctus.

¹⁹ Hieron. Epist. 85, ad Evagrium, ad quorum preces Christi corpus sanguisque conficitur.

²⁰ August. de Trinitate lib. iii. c. iv.

²¹ Gregor. M. Epist. lib. vii. Ep. 63. Indict. ii. pag. 230, ed. Antwerp.

²² In the present Liturgy of the Church of Rome, the priest, before pronouncing the words of our LORD, signing the Host with the sign of the Cross, says, “Ut nobis corpus et sanguis fiat dilectissimi Filii Tui, Domini nostri Iesu Christi.”

ORTHODOX CATHOLIC REVIEW

the case from the writings and example of the holy Apostles,—from the writings of the ancient rulers and teachers of the Church, and even from the testimony of Catholic writers themselves. Thus S. Mark says, that at the last Supper, *all* the disciples, without exception, partook of the Blood of CHRIST; *and they all drank of it* (the cup).¹ The same testimony we find in Justin² and Irenæus³ of the second century; in Cyprian of the third century, who writes: “We must partake not only of the Body, but also of the Blood of CHRIST, so as not to leave those whom we incite to spiritual warfare, defenceless and naked.”⁴ In the fourth century, Cyril of Jerusalem says: “After communicating of CHRIST’s Body, approach to the cup of His Blood.”⁵ Gregory Nazianzen says: “Eat of the *Body of Christ* and drink of His Blood.”⁶ The same idea is expressed by Ambrose,⁷ Jerome,⁸ Augustine,⁹ and others. Those heretics (Manichees) who rejected the Blood of CHRIST, were strictly reproved by the rulers of the Church.¹⁰ Cardinal Bona, a Latin writer of the seventeenth century says: “We know for certain, that in ancient times the clergy and the people, men and women, communicated in both kinds.”¹¹ Notwithstanding this, Bona himself, and other Latin writers, endeavor to prove that the Communion in both kinds, was in ancient times a matter of indifference, i. e., that sometimes communion was received in one kind, sometimes in both, viz., that at public worship in Church, the Eucharist was received in both kinds: but out of the Church, when used privately at home (*privata domestica*), only in one kind. This happened, according to their opinion, in those cases, when the Host was brought home, or was kept for sick persons, or when taken for a journey, as well as when infants receive Communion. But, when relying on the testimony of Justin Martyr,¹² who says, “That the Deacons used to carry the consecrated bread and *wine* to the houses of those who could not be present at the celebration of the Eucharist; of Gregory Nazianzen,¹³ who mentions that his sister concealed the Body and Blood of CHRIST in her house, we may bear in mind Chrysostom’s letter¹⁴ to Pope Innocent, where he says, that the soldiers who attacked the Church, spilt the *Blood of CHRIST* kept for sick persons. The testimony of Gregory the Great,¹⁵ who says that travellers sailing in ships, used to take the Body and Blood of CHRIST with them. The words of Bona himself, who assures us, that S. Zosimus communicated Mary the Egyptian of the Body and Blod of CHRIST.¹⁶ The Apostolic Constitution, where in the list of persons communicating in both kinds, *infants* are mentioned;¹⁷ and lastly, the testimonies of

¹ S. Mark xiv. 23.

² Just. Apol. ii. p. 97. . . . diaconi aut ministri distribuunt *unicuique* præsentium, ut partcipent eum, in quo gratiae actæ sunt, *panem et vinum*.

³ Iren. lib. 4, contra heres. p. 24, in Thessaur. Patr. t. iii. p. 390, 391.

⁴ Cypr. Ep. 54, ad Cornelium. p. 77. Thesaur. Patr. t. iii. p. 393.

⁵ Cyr. Hier. Mystag. v. n. ix. p. 301, edit. Oxon., et Mystag. iv.

⁶ Greg. Naz. orat. 45, t. i. p. 860, in Thes. Patr. t. iii. p. 298.

⁷ Ambros. de Sacram. lib. 4, c. 6, lib. 5, c. 3, item lib. 1 officiorum cap. 41. Here it is said, that Bishop Sixtus ordered the deacon Laurentius to communicate of the Blood of CHRIST, those who had received His Body.

⁸ Hier. in 1 Ep. ad Cor. cap. ii.

⁹ August. Ep. xxii. ad Bonif. t. ii. p. 90, ed. Basil. 1569.

¹⁰ Leon. M. Sermo iv. de quadrages. Max. Bibl. Patrum, tom. vii. p. 1015, ed. Luggd. an. 1677. Gelas. apud Gratian. de consecrat. Distinc. ii. cap. xii.

¹¹ Bona, Rer. Liturg. lib. ii. cap. 18, § 1.

¹² Just. Apol. ii. p. 97.

¹³ Naz. orat. xi. de Gorgon. p. 187.

¹⁴ Oper. Chrysost. ep. ad Innocent. t. iii. p. 519, ed Montf. Paris, 1721. Baronis (ad an. 404, t. v. p. 194, ed. Montf.) brings forward this passage from Chrysostom, as a proof that in ancient times, not only the Body, but also the Blood of CHRIST, was kept for sick persons.

¹⁵ Greg. Mag. dial. iii. c. xxxvi.

¹⁶ Bona, Rer. Liturg. lib. ii. cap. xviii. n. ii.

¹⁷ Constit. Apost. lib. viii. c. 18 et 12.

ORTHODOX CATHOLIC REVIEW

Cyprian, Augustine, and very many others.¹ We see that in ancient times, even in private cases it was not customary to offer the Divine Sacrament in one kind only—of bread or wine. If even we do meet with some cases of Communion in one kind only, we must look upon them as exceptions made by the Church in case of extreme necessity.

f. Lastly, in the ancient Church universal, we find no rule for celebrating the Liturgy, or any other service, in one language throughout the Christian world. On the contrary, we find quite another custom in force, viz., that service was performed in the national language, or one easily understood by the people. This is evident, first from the direct testimonies of the ancients. Thus, when Celsus reproved Christians for using during service, barbarous and unknown names and words (meaning some Hebrew words, which even now remain in Church use), Origen answered, that “The Greeks at prayers use Greek words, the Romans Latin. Every one praises God in his own language, and the LORD hearkens unto all praying in their own tongue.”² Cassiodorus says, that “Each nation sings hymns of praise to the Creator in its own native tongue.”³ Secondly this follows from the ancient custom in the Christian Church, for all the congregation to take part in the psalmody and prayers, and answer the exclamations of the Deacons and Priests, in short prayers. This custom is mentioned as being a general one in all Churches in the Apostolic Constitution,⁴ in the works of Chrysostom,⁵ Jerome,⁶ Basil the Great,⁷ and others. But this custom could not have taken place, if the service had been read in a tongue strange and unknown to the people. Thirdly, it is proved by the ancient custom of translating the sacred Scriptures, and other Church books, into different languages, as also by the example of the Egyptian hermits, who sang psalms and performed service in the langue of their country.⁸ And lastly, we can find further proof in the manifold exhortations to the people by the Church fathers, to listen attentively to the reading, singing and prayers, and to meditate on the truths contained in them.⁹

Thus, in the ancient orthodox Church, there were none of the differences which now essentially distinguish the Roman Liturgy from ours.

When, then, and on what occasion did these differences arise? and are the reasons for the Church of Rome receiving and retaining these customs until now, plausible?

a. The custom of the Church of Rome, to celebrate several liturgies in one Church on several altars, at one and the same time, began to show itself about the seventh century; until then, we find no evidence of there having been several altars in one Church. Gregory the Great, in the end of the sixth century, in his letter to the Bishop Palladius, is the first to mention thirty altars, erected by this Bishop in one Church.¹⁰ We may suppose, that soon after this, the very custom of celebrating masses on several of them at one time, took rise. Cardinal Bona, alluding to Gregory's letter, and the expressions of other writers, who make mention of several altars in one church, not separated by a wall, notices, that the

¹ See a more detailed account in Bingham, t. vi. lib. 15, c. 4, § 7, where one may find the very words of Cyprian, Augustine, and others.

² Orig. contra Celsum, lib. viii. p. 402.

³ Cassiod. in Psal. xlvi. al. xlvi.

⁴ Constit. Apost. lib. viii. c. 6.

⁵ Chrysostom, homil. lxxi. in Matt. p. 624, (ed. Francf.).

⁶ Hieron. Epitaph. Paulæ. cap. 10.

⁷ Basil. Ep. lxiii. ad Neocessariens.

⁸ To be found in their biographies.

⁹ Basil. Homil. in Ps. xxviii. Serm. 1, in Psal. lix. Reg. brevior. cap. 278.

¹⁰ Gregor. Mag. lib. Ep. 50, ad Pallad. Episcop.

increase in the number of altars was then useless, for it was then forbidden to celebrate Liturgies more than once a day, in the same church;¹ and this prohibition of course arose on account of some custom contrary to it. A writer of the eighth century, Bede, says, that in his time, in some monasteries (probably in spite of the prohibition), masses were performed in different divisions (oratoriis) of one church, in which the altars stood.² This custom of performing several masses in the day on the same altar, arose, as Klein³ supposes, between the seventh and tenth century; and according to our church historian,⁴ in the tenth. It arose, as Bosquillot supposes, from the devotion of the priests and the piety of Christians, who having increased in number, could not all be present at the same time at the celebration of the Liturgy. In order to give all of them an opportunity of attending Divine Service on great festivals, several masses were performed during the day, and very likely on the same altar, for Bosquillot mentions this immediately after proving that in the ancient Church, Liturgy was not celebrated more than once a day on the same altar.⁵ This novelty, about the thirteenth century, became a regular abuse, and is mentioned with grief by Latin writers.⁶ The custom of celebrating several masses a day, on the same altar in one church, was never approved of even by the Church of Rome; so that Pope Alexander annulled this custom and ordered three masses to be performed on the same altar only *once a year*, on Christmas Day.⁷ This regulation exists even at present,⁸ but seems to be in little force, as we see constant examples of its being neglected. As this custom contradicts the existing regulation of the Church of Rome, we do not think it worth while to pay attention to those trifling arguments which are adduced in its favor. We will but notice, that the custom of celebrating several Liturgies in the day on the same altar, or at the same time on different altars, not separated from each other by a wall, as well as the celebration of private masses, deprives the Liturgy of its essential solemnity, distracts the attention of the congregation, and makes a strange and unpleasant impression on one's feelings, unaccustomed to such a spectacle. Possibly Roman Catholics do not experience it, being accustomed to it, as well as to read psalms and prayers during Divine Service, with their prayer book always with them.

b. When, and on what occasion, the Church of Rome received the custom (contrary to her own regulations) of celebrating the usual Liturgy, and not that of the Presanctified during Lent, we cannot positively say.

c. The use of azymes became universal in the West not earlier than the eleventh century. Some writers, however, trace their origin a great deal earlier, mention being made of them in the works of Alcuin (eighth century) and Rabanus Maurus (ninth century); but there is no doubt

¹ Bon. Rer. Liturg. lib. 14, n. 3.

² Ibidem, apud Bonam.

³ Hist. Eccles. Christ. Klein, t. i. p. 580, 581.

⁴ Church History, by Innocent, ed. 1821, S. Petersburg. Part ii. p. 135.

⁵ Traité historique de la liturgie, M. Bosquillot, liv. 2, c. 4.

⁶ Vide apud Bonam lib. i. c. 15, § 6. Solebant (*eo tempore*) nonnulli sacerdotes plures missas in unam colligere, celebrantes missam diei vel aliam præcipuam suo ordine usque ad offertorium, tum aliam incipientes, usque ad eundem locum, deinde tertiam et quartam eodem modo. Postea tot secretas orationes recitaverant quot initio diecebant. . . . Originem hujus abusus adscribit Petrus sacerdotum cupiditati, qui quum illicitum esse scirent, plures in die celebrare, has plurium missarum insitioes invenerunt, ut devotioni multorum, unicæ celebrazione satisfacientes, plura pro uno sacrificio stipendia acciperent. [But surely this passage does not blame the repetition of masses on the same altar, but merely a *stovenly way* of repetition J. M. N.] See also Histor. Eccl. Klein, tom. i. pag. 580.

⁷ Histor. Eccl. Klein, tom. i. p. 581.

⁸ Vide Catech. Puget. tom. ii. p. 680.

that, even if they were used in the West before this time, it was only by a few priests: for Photius, in his epistle to the Roman Pope, when enumerating all the novelties of the West, makes no mention at all of azymes; whereas he would most certainly not have kept silence about them if they had been generally used in the Western Churches. In the eleventh century, Michael Cerularius, in the presence of the Council and Emperor, vehemently opposed the use of azymes in the Eucharist by the Church of Rome, instead of leavened bread. The occasion of this innovation was, in Cardinal Bona's opinion, the cooling of the Christian devotion to the services of the Church.¹ When they ceased to bring bread with them for the Eucharist, or brought such as was unfit for it, the Clergy were obliged to prepare it themselves; and they substituted azymes in the place of leavened bread, on account of its being more easily prepared and better kept, making them in the form of the denarius (in remembrance of those denarii which were the price of our LORD'S Blood, as say the contemporaries of this innovation), and ordering the people to bring the same sort of wafers with them, instead of bread. The Latins themselves at that time attacked and reproved this innovation;² another proof of its late origin, for no one would have attacked the use of azymes if it had been retained in the Church of Rome from ancient times. Notwithstanding all this, many Western theologians defend this custom, saying that JESUS CHRIST Himself celebrated the sacrament of the Eucharist on azymes for at that time the Jews had no leavened bread. But there is no direct mention made in the Gospel history that the bread which our LORD JESUS CHRIST blessed and consecrated into His Body was unleavened. On the contrary, the word *'artos*, used by all the Evangelists, as the Greeks remark, means leavened bread,³ whereas unleavened bread is called in the Gospel *'azumos*. The supposition that at that time the Jews had no leavened bread is not so forcible and plausible as is thought; for JESUS CHRIST held the Last Supper a day before the Jewish Passover, whereas the days of unleavened bread began from the very Passover. Another circumstance of still greater moment is, that the Church received the Sacrament of the Eucharist through the Apostles, who certainly knew how their LORD celebrated it, and how all believers ought to celebrate it; and we saw that the ancient Orthodox Church used leavened bread, and not azymes, for the Eucharist. Consequently, neither the Apostles, from whom the primitive Church received this Sacrament, and whose example she no doubt followed unerringly, nor JESUS CHRIST Himself, ever instituted the use of azymes. If not, we must suppose that the Apostles and the whole primitive Church, till the ninth or eleventh century, erred with regard to this subject; a circumstance which cannot be admitted even by the hottest partisans of Papal innovation.

d. Bergier supposes that the opinion of the Host being consecrated by the words of JESUS CHRIST arose in the fourteenth century, and was finally received in the fifteenth. In fact, until then, there were no disputes or discussions on this subject between the Eastern and Western writers. The arguments on which this opinion rested were, partly, some passages of Tertullian and Ambrose;⁴ partly the dogmatical consideration, of its being more proper to believe the consecration of the Host to

¹ Vide Bona, Rer. Liturg. l. 1, cap. 23, § 29.

² E.g., Bernold, Priest of Constance. Vide Bernold. de ordine Roman. ap. Cassandrum in Liturgicis c. xxvii. Also Vassi Thesaur. Theol. de symbol. cœnæ Dom. p. 263, ed. Hagæ Comit. 1658, 4to.; et Bon. Rer. Liturg. lib. 1, c. xxiii. § ix. ed. Paris, 1672.

³ *'Artos* (from *'airo*, I lift—elevate) means a bread which rises, from the leaven and salt. Michael Cerular. Ep. in Basnagii Thesaur. t. iii. part. 1, p. 277.

⁴ They are adduced by Puget in his Catechism, tom. ii, p. 718.

take place by Divine words, than by the prayer of the Priest. But the above-mentioned passages of Tertullian and Ambrose do not in the least favor the doctrine of the Western Church;¹ and besides those very same Fathers, in other parts of their works, show plainly enough that the consecration of the Host takes place through the thanksgiving and prayers in which the HOLY GHOST is invoked.² With regard to the different dogmatical considerations, we must notice that JESUS CHRIST Himself gave His Apostles, and their successors, the right and power to celebrate the most holy Sacrament of His Body and Blood, in His Commandment, "Do this in My remembrance."

e. The custom of giving the Holy Eucharist in one kind arose in the Church of Rome about the twelfth century.³ True, it did appear (as we remarked above) even earlier than this—in the time of Leo I. and Gelasius (fifth century), among the Manichees—but was at the same time sentenced by the Church. In the twelfth century, some of the Western Christians expressed their opinion that the people might communicate in one kind only; for, said they, in each of these kinds our LORD JESUS CHRIST is entirely contained. Thus, since 1250, very many persons, fearing to spill⁴ the Blood of CHRIST at the Communion, and considering the inconvenience arising on these occasion of very many communicating, when it was hardly possible to have a proper sized chalice and the necessary quantity of wine, began to give the Eucharist in one kind only—of bread.⁵ In course of time this custom circulated throughout the whole of the West, was confirmed by the Councils of Constance, Basle, and Trent, and was generally used in the churches subject to the Pope; though at first it was not received by all, and was even reprobated by very many Western theologians.⁶ Wishing, however, to give a legal appearance even to this innovation, the Western Church endeavors to defend it, both by Scripture and tradition. Romanists in this case usually quote S. Mark viii. 19, and Acts ii. 42. But in the first case of *breaking of bread* undoubtedly refers to a plain supper, and not to the Sacrament of the Eucharist; for the Sacrament had not then been instituted by JESUS CHRIST. In the latter case, even if we suppose that the *breaking of bread* does denote the Sacrament of the Eucharist, still we must agree that here a figure of speech is made use of, in which a part is taken for the whole, if only we bear in mind the plain commandment and example given by the Apostles (1 Cor. xi. 23)⁷ how to perform the Sacrament of the Eucharist, and how of course it was performed in the Apostolic

¹ Tertullian speaks of the institution of the Sacrament by JESUS CHRIST, and not of its celebration by priests: "Acceptum panem et distributum discipulis corpus illum suum fecit, dicendo, Hoc est corpus meum." S. Ambrose, proving the Real Presence of the Body and Blood of CHRIST in the Eucharist, says: "Here it is not the word or power of man that acts, but the Almighty Word of God; for which reason the Priest pronounces the words of JESUS CHRIST over the offerings presented."

² See above, an answer to the question, whether there ever existed in the ancient Church an opinion, that the bread and wine in the Eucharist are consecrated by the words of institution.

³ Bonas thinks so, in his Rer. Liturg. lib. ii. cap. 18, § 1; Chemnitius in Examine Concil. Trident. par. ii. in dissert. de Communione sub utraque specie; and others.

⁴ Bona, Rer. Liturg. lib. ii. cap. 18, § 1.
⁵ See Decretum Gersonis, editum Constantiae (1417 an.), where thirteen reasons are adduced in excuse of this innovation; reasons so trifling and absurd, that they are not worth being mentioned.

⁶ Vide Exam. Concil. Trident. par. ii. p. 240.
⁷ It is worthy of notice that the eleventh chapter of the first epistle to the Corinthians, in which this instruction is found, begins with the following words: "Be ye followers of me, even as I am of CHRIST. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." And then, a few verses after, the Apostle continues: "For I have received of the LORD that which also I delivered unto you. That the LORD JESUS the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, Take, eat, this is My Body. . . . After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My Blood: this do ye, as oft as ye drink of it, in remembrance of Me."

Church. As to the remark of the Romanists, that in the ancient Church it was customary to carry the Sacrament to the absent, and especially to sick persons and prisoners, in one kind, that of bread, we cannot but admit its injustice. We saw above that, even in these extreme cases, the Sacrament was given in both kinds when it was possible, and when there was no urgent necessity to deviate from the general rule. But why should a Christian voluntarily and unnecessarily estrange himself from communicating of the most precious Blood of CHRIST? To act thus is to go against our LORD's plain commandment, which enjoins us that, "except we eat the flesh of the Son of Man, and drink His Blood, we have no life in us" (S. John vi. 53); to act contrary to the example of the Apostles and the ancient Orthodox Church, for both the Apostles and all orthodox Christians of the primitive Church, received and gave the Holy Eucharist in both kinds of bread and wine. The Council of Trent, when anathematizing those who desired communion in both kinds, ought to have recalled to memory the words of the ancient, venerated Pontiffs of Rome, Gelasius and Leo the Great. "We have come to know," says the first,¹ "that many (meaning the Manichees) receive the Body of CHRIST, but do not communicate of His holy Blood. Let such persons either communicate in both kinds, or be deprived the Sacrament quite; for one cannot admit, without offending the sanctity (of the Sacrament) such a diversion of one and the same Sacrament." "Those who act in this manner," says Leo (i. e., communicating of the Body of CHRIST alone), "must be separated from the communion of saints."²

f. Lastly, the custom of performing the Liturgy only in the Latin tongue began to appear from the time of the conversion of barbarians to Christianity. Having received their faith from Rome, they at the same time received the Latin laws, customs, and very language; and whereas the Latin language was then the general language of literature throughout Western Europe, so that all acts of law, books, &c., were written in it, no wonder that it was also retained in the Divine Service. Till the eleventh century, however, it was only a custom; no legal injunction of using the Latin language in the Divine Service existed, so that in the Slavonic districts service was for a long time performed in the native tongue, and in Spain in Spanish, and that too with the consent of the Popes. Pope John VIII., in the ninth century, was the first to prohibit the use of Slavonic at Divine Service in Bulgaria, substituting the Latin in its stead. The reason of this until now unheard of demand was, most likely, the disputes between the Patriarch of Constantinople and the Pope about Bulgaria. Admitting the use of the Latin tongue, the Bulgarians were obliged to admit the Latin Clergy, as well as the authority of the Pope. John VIII. himself, however, became persuaded in the injustice of his demands, and consented to the use of Slavonic in the Divine Service in Bulgaria. The same liberty was conceded to the Bohemians, Hungarians, and Poles. About one hundred years later Pope John XII. renewed the demand of John VIII.: he wished to introduce Latin bishops and priests in the lands of the Slavonians, as well as the Latin tongue into their Church service. Gregory VII., who introduced the Latin service into Spain and other countries, called (in 1080) Vratislaus Duke of Bohemia's wish, to retain the Slavonic in the service, a wicked wish. At last, the Council of Constance (in 1416) prohibited the use of any language except the Latin in the Divine Service. Vain

¹ Gelas. apud Gratian. de Consecrat. distinct. ii. cap. xii.

² Leo. Sermo iv. de quadrag. (Max. Bibl. Patr. t. vii. p. 1015, ed. Lugdun. 1677.)

ORTHODOX CATHOLIC REVIEW

were the subsequent endeavors of the Bohemians and Poles to receive the permission of the Popes and Councils to retain their native tongue for Church use. The Popes, wishing to keep them in submission, found their petitions impious. The arguments used by Catholics to justify this law of their Church, evidently opposite to the object of the institution of the Liturgy, in fact favor it but little. "By these means," they say, "all the corruptions, which can easily make their way into the Liturgy, when translated into other languages, are done away with; the unity of faith and rites is preserved; the clergy are incited to the study of the Latin language, and by means of it of other sciences, and can more easily master the works of the holy Fathers."¹ But the purity of the Liturgy, and especially the unity of faith and even external rites, do not depend upon the language: the Greek and Russian Churches are living witnesses of this. With regard to the clergy being incited through this to the study of sciences, we must notice that there are many other means towards this. On the other side, nothing can recompense the loss a nation experiences when its Church service is performed in an unknown tongue: through this the people are deprived of the means of taking part in the general prayers of the Church, and at the same time are robbed of the moral advantage naturally arising from hearing and understanding the Liturgy. Experience confirms the truth of this. In Church, during Roman Mass, the people listen, and understand not; many stand with their faces turned away from the altar on which the Mass is celebrated; each member of the congregation has his book with him, and occupies his time during Mass in reading psalms, and specially composed prayers; and thus the public service is changed into a private prayer of each person—a thing quite contrary to the idea of the Liturgy. And all the means used by the rulers of the Church of Rome to recompense this loss, viz., the composition of prayers adapted to the different parts of the Liturgy, the explanation of different rites, &c., are quite inadequate. We find, besides, that the Catholics themselves, feeling the disadvantage of performing the Liturgy in a language unknown to the people, often translate, and even publish, their mass in the native tongue, for private use, and even read it during the Church service.

Such is the origin of the differences essentially dividing our Liturgy from that of the Church of Rome! Such are the arguments used by the Western Church in justification of her innovations! The late appearance of these differences,—the triviality, we may say, of the causes which led to their appearance and retention in the Western Church,—show plainly enough how utterly void they are of any foundation. How is it, then, that the Church of Rome retains these innovations? Is she ignorant that she is acting most unjustly in this case? . . . We do not take upon ourselves to answer these questions; suffice it for us to see that, in celebrating the holy Sacrament of the Body and Blood of CHRIST, she has in many respects deviated from the purity and orthodoxy of the Holy, Ecumenical, and Apostolic Church, intermixing human inventions in the work of GOD. We render thanks to our LORD JESUS CHRIST, Who has deigned to make us participators of His holy Sacrament in the bosom of the holy, orthodox Church of the East; deigned to let us hear the holy

¹ See Institut. in mod. Cat. Puget, tom. ii. p. 593; De Maistre, tom. i. cap. 20. These are their strongest arguments, so that we pass over the rest. But these are all secondary reasons; the principal one, on which the Western theologians are silent, but which is of itself apparent, is that the universal introduction of the Latin tongue, and with it of Latin rites and clergy, offered the Popes the best means of subjecting the churches to their own authority.

ORTHODOX CATHOLIC REVIEW

Liturgy handed down to us by the unstained hands of S. Basil and S. Chrysostom, in our native tongue! May He pour down His light upon those of our brethren who, from ignorance or stubbornness of heart, or the counsel of the enemy, alienate themselves from the communion with the Orthodox Church, so that they "henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of man." (Eph. iv. 14.)

EDITORIAL NOTE.—The series of articles on Orthodox views of the liturgical history and usages in Christian bodies will be continued next month with a part of the work on the Book of Common Prayer and Liturgical Usages of the Church of England begun last month. The editors are forced by lack of space to omit this entirely this month. Last month only the introduction to it was given, but next month we shall publish the sections dealing with the early and pre-Elizabethan Church usages in England.

MEDITATIONS OF SAINT DIMITRY OF ROSTOV

(Continued from page 125)

IV

And if you wonder how, in Sacramental breaking, Christ's Body is not wrecked and broken when the Lamb is parted and how in every Part Thereof there is Christ entire and perfect, then let yourself wonder how in a mirror broken in small parts a man's face therein is unbroken but appears in every part whole and entire just as in the unbroken mirror.

V

If you wonder how Christ, though ever Sacramentally received, becomes no less, but remains ever whole and the same, wonder, then, how the light of a candle, with which you light another one, becomes no less.

VI

If you will ask how Christ is not defiled, nor confined, by entering into our nature, then I will ask whether the sun be polluted or not by passing over dirty places. I know that the wise and faithful will not dare to say yes. So much the less is Christ, the Light of all Purity, defiled. And neither is confined the Ever-Existing One Who could not be restrained by hell, nor seals of the grave, nor firmly shut and locked doors through which He came to the Apostles.

VII

If you wonder how in such small fragment of the Sacrament there is the All-Complete and Entire Christ, then wonder how in so small a spot as the pupil of your eye, room is found for embracing such large cities as you see. After learning this, do not examine the unsearchable Sacrament, but with unfailing faith and hearty love render thanks, by both your works and your minds, to the awful, great, and Omnipotent King and Almighty God for His Unspeakable Gifts.

VIII

And again, in meditating on the Lord's Body, believe rightly concerning the terrible Mysteries. Though with the carnal eye you see visible bread and wine, yet firmly believe without doubting that their nature is changed by the descent and operation of the Holy Spirit and the power of the Omnipotent Word of God into Christ's Body and Blood so that nothing is left here save only the True Body and Blood of the Lord.

ORTHODOX CATHOLIC SAINTS, MARTYRS AND FEASTS

THE FIXED DAILY COMMEMORATIONS IN THE CALENDAR

of the

HOLY EASTERN ORTHODOX CATHOLIC
APOSTOLIC CHURCH

The differences in the dates of the Russian and the Greek commemoration of Saints and Martyrs are more numerous and striking following the end of February with its Leap Year confusion than before. It is evident that somewhere in the hand-copied manuscripts some scribe has made errors that have been dutifully repeated in the later copies as now printed. These differences should be adjusted by scholarly research, accepted and approved by Church Authority. At present the best we can do is to record them with notes calling attention to the places where correction is obviously required either in the Greek or in the Russian.

FIRST BRITISH BISHOP AN ORTHODOX CATHOLIC SAINT

Disciple of Paul Called Bishop of Britain in Calendar

"Salute them which are of Aristobulus' household."—Romans xvi, 10. "Aristobulus, disciple of Paul and by him Consecrated Bishop of Britain, second century."—Orthodox Menaion, Mar. 15 (16 in Russian).

On these two lines together with a similar mention in the spurious *Synops. Dorothei* there rests one of the pretty fables of an Apostolic foundation of the Christian Church in Britain. Of the Aristobulus to whose household Saint Paul sent greetings very little is known. We do not even know that he was a Christian, and from Tacitus (A. XIII, 7) and Josephus (*Antiq.* XX, 5) we must suppose that he was a Jew of the family of Herod. The Aristobulus of the Menaion commemoration is called "Brother of the Apostle Barnabas." There seems no adequate reason for identifying the two. The tradition of Aristobulus as a disciple of Paul having been in Britain appears in some of the Welsh *Triads*, but these are not of historical value for so early a period and in any case give no information about the legendary characters they merely mention. The reasoned verdict of historical research and scholarship on the whole question of the legendary early British Church has been well stated by Haddon and Stubbs (*Councils and Ecclesiastical Documents* Vol. I, pp. 23-26) as follows: "Statements respecting—(a) British Christians at Rome, (b) British Christians in Britain, (c) Apostles or Apostolic men preaching in Britain, in the First Century;—rest upon either guess, mistake, or fable. . . . Evidence alleged for the existence of a Christian Church in Britain during the Second Century is similarly unhistorical." It would be a work of great interest and value to determine just when and how the scraps of information that purport to identify the names in the Menaion commemorations were secured and admitted to these books. Of Aristobulus one thing is certain, if he was in Britain, neither he nor any missionary of the first two centuries left any surviving trace of Christianity in the succeeding centuries. How many such splendid efforts of the early saints failed to survive we can never know. Certainly the labors of the early Fathers and Founders were much larger than the survivals of those labors.

SAINTS, MARTYRS, AND FEASTS

| G Apr. 1 | J Mar. 19 | In Russian Menaion | In Greek Menaion |
|----------------|-----------------|--|---|
| | | Martyrs Chrisantos and Daria (III) and with them Sts. Claudius the Tribune, Hilarius his wife, and their sons Jason and Marus; St. Pancharius the Martyr (302); Ven. Innocentius of Vologda (1521). | Russian list omitting the last and adding the Martyrs Didorous the Priest and Marianus the Deacon. |
| 2 | 20 | The 31 Monks Martyred by Ethiopians at St. Sava's Monastery (796) ; John, Sergius, and Patricius Being Among Them; Nikitas, Confessor, Bishop of Apollonidas (820); Seven Martyred Women—Alexandria, Claudia, Euphrasia, Matrona, Juliana, Euphemia, Theodosia (310); Martyress Photina, the woman of the Well of Samaria (66); Ven. Ephrasius of Sinazer (Killed by Poles 1612). | Russian list omitting the last and adding Martyred Saints Rhodianus, Achillas, Lollion, and Emmanuel. |
| 3 | 21 | St. Jacob the Confessor Bishop (IX) ; Kyrillos, Bishop of Catane (I); Thomas, Patriarch of Constantinople (610). | To the Russian list add St. Serapion of Sidon and the Martyrs Philemon and Domnenus. |
| 4 | 22 | St. Basil the Priest of Ancyra (362) ; Five Nuns martyred with St. Drosida, the daughter of Emperor Trajan (II); Isaachius the Monk. | To the Russian list add Martyrs Calliniki and Basiliasa. |
| 5 | 23 | The Pious Nikon (199) and his Disciples (251) ; Nikon of Kievo-Pechersk (1088); Martyrs Diosyncletus and Philetos with his wife Lydia and their children Macedon, Theoprepious, Chronidus, Commentarius and Amphilochius (138). (Occurs Mar. 27 in Greek.) | Nikon and His Disciples; St. Dometius. |
| 6 | 24 | Preparation for Feast of Annunciation ; Artemon, Bishop of Selefkias; Artemon, Priest of Saloniki; Zacharias the Monk; Stephan and Peter of Kazan (1552); Jacob the Confessor (Repeated from Mar. 21. Perhaps erroneously.) | Russian list omitting last two and adding Eight Martyrs of Caesarea; Martin of Thebes. |
| 7 | 25 | The Annunciation to Our Most Holy Lady. | Annunciation. |
| 8 | 26 | Memorial of the Archangel Gabriel ; the 26 Martyrs of Gotha (375)—the Priests Barthus and Wirkas with their two sons and three daughters, Arpilas the Monk, and the laymen Avipas, Agonas, Ruax, Igathrax, Ischoas, Sulas, Siggitas, Swerilas, Saemblas, Thermas, Filgas, and the women Anna, Allas, Larissa, Moika, Mamouka, Wirko, and Miessa (Howapha and Dueleda added sometimes); Irenaeus of Sinnia in Pannonia; Ven. Malchus of Syria (IV); Ven. Basilius the New (X). | Russian list omitting last three and adding Kodratus, Theodosius, Emmanuel and Forty others martyred in Anatolia and Stephan the Confessor Abbot of Tryglia. |
| 9 | 27 | Pious Metrone of Thessaloniki (III or IV) ; Martyrs Manuelus and Theodosius (304); Ven. John the Hermit (395). | Pious Metrone; Kyrikus of Apra; Philetos and his family (cf. Russian Mar. 23); Martyrs John and Baruchias; Anane the Prophet; Paul, Bishop of Corinth, brother of Peter, Bishop of Argos; Eutychius the Monk. |
| 10 | 28 | New Saint Hilarion Abbot of Pellikita (754) ; Stephen the Miracle-Worker (815); Martyrs Jonas and Barsechius (327) (cf. Gk. next day); Ven. Efstrachius of Kievo-Pechersk (Crucified by Jews 1097). | New Saint Hilarion; Herodion of the Seventy. |

SAINTS, MARTYRS, AND FEASTS

| G Apr. 11 | J Mar. 29 | In Russian Menaion | In Greek Menaion |
|-----------------|-----------------|--|--|
| | | Mark, Confessor Bishop of Arethusa, Kyrill the Deacon, and other Martyrs of Julian Persecution (364); Eustatius of Bythynia the Confessor (IX); John the Well-Hermit (IV. of Gk. next day). | Russian list omitting the last and adding Jonas, Barsechius, and Nine Martyrs. |
| 12 | 30 | Saint John, Author of "Ladder of Virtues" (VI or VII); Joad the Prophet (X, B. C.); Euvula, Mother of St. Panteleimon (302); John the Silent (557); Ven. Zozimus, Bishop of Syracuse (662); Of the Seventy Apostles, Sosphenos, Appollos, Kephora, Kessurus, and Epaphroditus (I). | St. John the Author; Joad the Prophet; John of the Well; Euvula, Mother of St. Panteleimon; John, Patriarch of Jerusalem. |
| 13 | 31 | Ibatius, Bishop of Gangara (326); The Martyrs Bishop Auda, Deacon Benjamin, nine laymen with them, and many other Saints of Persia eaten by rats and cats in prison (421-424); Ven. Ibatius of Rupheane (446); Appollonius, Hermit of Egypt (IV); John Metropolitan of Kieff (1461); Appearance of Iberian Theotokos Ikon (IX). | Russian list omitting last four and adding Arcadius, Confessor Bishop of Melitane; Vlasius, Monk of Amouria; Stephen, Miracle-Worker; 38 related Martyrs; Menander the Martyr. |
| 14 | 1 | Mary of Egypt (522); Makarius, Confessor Abbot of Pellikiti (530); Martyrs Gerontius and Basilides; Ahaz the Just; Martyr Avramius of Bulgaria (1229); Aftimios of Cuzdal (1404). | Russian list omitting last two. |
| 15 | 2 | Titus the Miracle-Worker (IX); Martyrs Amphianus with his brother Aedius (306); Polycarp of Alexandria (238); Ven. Gergorius. | Russian list omitting the last and adding Theodora, Martyred Virgin. |
| 16 | 3 | Nikita, Abbot of Medikion Monastery (824); Illyricus, Hermit of Mt. Myraios; Martyrs Elpidiphoros (316), Dion, Bythonius, Galyucus, Irene and the Virgin Theodosia (307), and Paul the New (1683); Ven. Nekturius of Berghitz. | Russian list omitting last four names, but Note Greek and Arabic Horologia add Joseph the Psalmist this day instead of next. |
| 17 | 4 | Saint George of Cape Malium; Joseph the Psalmist (883) (Note previous day in Gk. and Arabic books); The Priest Zozimas who performed the funeral for Mary of Egypt (VII); Theonas, Hermit-Bishop of Salonica; Martyrs Feroufa of Persia with sister and servant (344); New Martyr Nikita of Albania; Ven. Zozima Vorbozomsk (1550); Joseph of Kievo-Pechersk (XII); Martyr Priest Nikita (1808). | Saint George of Cape Malium; Zozimas of Egypt; Hermit-Bishop Theonas; Popilius the Priest; Therbuta the Martyress (Note—the following occur next day in Russian books); Martyrs Theodosius and Agathopodus; Platon, Abbot of Studitus; Hermits Theonas, Simeon, and Therbinus. |
| 18 | 5 | George of Ephesus; Claudius (and Diodorus in the Gk. and Arabic) Martyred with Companions Victor, Victorinus, Papias, Serapion, and Nikiphoros; Ven. Theodore of Salonica (892); Ven. Marcus (400); New Martyr Gregorius (1801); Martyrs Theodosius and Agathopodus (303); Platon Abbot of Studit (1814); Hermits Theonas, Simeon, and Therbinus. (cf. previous day in Gk.) | First eight names in the Russian list (with Diodorus added) and the Martyrs Theodora and Didymus, Thermus, a mistress and servant, Pompilius, Zenon, Maximus, Terentius, Five Virgins of Lesbos. |
| 19 | 6 | Eutychios, Archbishop of Constantinople (582); 120 Martyrs of Persia (344); Platonis (308); Martyrs Jeremiah and Archelaus; Gregory of Athens; Methodius of Moravia Equal of the Apostles (885). | Russian list omitting last four names and adding Two Martyrs of Ascalon. |

SAINTS, MARTYRS, AND FEASTS

| G | J | In Russian Menaion | In Greek Menaion |
|---------|--------|--|---|
| Apr. 20 | Apr. 7 | Cleopas the Martyr (304); George, Bishop of Mitylene (820); Martyrs Rufinus the Deacon, Aquilina, 200 of Sinope; Ven. Serapion, Daniel of Pereyaslaw (1540), Nilus, Hermit of River Sora, Leukas of Volokolam. | Russian list omitting last four names. |
| 21 | 8 | Herodion and Companions of the Seventy (I) Agavos, Rufus, Asyngretos, Phlagon, and Hermas; Celestinus, Pope of Rome (432); Neophantos of Novgorod (1156); Martyr Pansilippus (II); New Martyr John (1659); Ven. Rufus of Kievo-Pechersk (XI). | Russian list omitting last four names. |
| 22 | 9 | Martyr Ephsechios of Caesaria (362); Vadianus the Archimandrite (376) and Audiasus the Martyr (362); with the other imprisoned and martyred saints of Persia; Martyrs Bishop Decianus and Priest Marianus. | Russian list omitting last two names. |
| 23 | 10 | Martyrs Terrentius and Pompius with their Companions Africanus, Macarius, and 36 others (250); Martyrs James the Priest, Azadmus the Deacon and Audicius (380); New Martyr Demas. | Russian list with Zenon, Alexander, and Theodore and 33 others following Macarius and adding Prophetess Olda. |
| 24 | 11 | Antebas, Bishop of Pergamus (92) the "Angel of Pergamus" of the Revelation; Parmuthius the Monk (V); Martyrs Processus and Martinean (I); Ven. James of Jalesnoborofsk (1442); Ven. Jacob of Galetz (XV); Bishop Barsonophios of Tver (1576). | Antebas, Bishop of Pergamus; Tryphania of Cyzicus; Parmuthius the Monk. |
| 25 | 12 | Basil, Confessor Bishop of Parya (VIII); Anthusa, daughter of Constantine the Iconoclast (811); Ven. Mother Superior Athanasia (860); Martyrs Minas, David, and John (VII); Ven. Isaac of Syria (VI); Martyr Bishop Zenon of Verona (380); Basilios, Bishop of Razan (1295). | Russian list omitting last three names and adding Veneration of Girdle of the Theotokos brought to Constantinople in reign of Romanus; Martyrs Demas and Proteon; Artemon the Martyr (next day in Russian). |
| 26 | 13 | Martyrs Crescentius and Thomieda of Alexandria (V), Artemon (303). (NOTE: None of the Greek and Arabic lists for this day appear in the Russian list for the day, and this confusion of the commemorations continues thereafter.) | Martinos, Confessor Pope of Rome (Next day in Russian); Martyrs Maximus, Dadas and Quintillianus, Zoilus, Theodosius; St. Elephterias of Persia. |
| 27 | 14 | Martinos, Confessor Pope of Rome, and Bishops with him (655) (Previous day in Gk.); Ardalion (305); Azatus and 1,000 Martyred with him (344); Lithuanian Martyrs Antonius, Johannicus, and Eustatius (1347). | Aristarchus, Boudios, and Tropimus of the Seventy (Rus. next day); Ardalion the Jester; Saint Thomas. |
| 28 | 15 | Chrischendos the Martyr; Aristarchus, Boudios and Tropimus of the Seventy (previous day in Gk.); Martyrs Sava of the Goths (372), Basilissa and Anastasia (I), Psychios with 16 others (II). | Chrischendos; Basilissa and Anastasia; Bishop Leonidas of Athens; Priest Theodore and Pausolyppius Martyrs. |
| 29 | 16 | Martyred Virgin Sisters Agabe, Irene, and Chione (304); Martyrs Leonidas, Charissa, Niki, Galena, Callis, Nonnechia, Basilissa, and Theodora (258); Martyress Irene (205). | Russian list adding Martyrs Bishop Felix, Priest Januarius, Photinatus and Septimaeus. |
| 30 | 17 | Simon, Martyred Bishop of Persia (344) and with him Audellaus the Priest, Anania, Gothasat, Phusikus, Asketria, Azatus, and 1,150 others; Adrian New Martyr (205); Agapetos, Pope of Rome (536), Acadius, Bishop of Mitylene (435); Ven. Zozima of Selefkias (1478). | Russian list omitting the last two names. |

News, Notes, and Comment

THE modern reforming leader and stormy petrel in Orthodoxy, His Beatitude Meletios of Alexandria, is not yet firmly settled in his latest Patriarchal Seat. While the Egyptian Government consistently refuses to recognize him as Patriarch of Alexandria, the Egyptian popular press goes so far as to urge his withdrawal from the Patriarchal Office if he is unable to settle the internal difficulties between Greek and Arab speaking sections of his flock. The election of Meletios was only made possible by the determined and persuasive interference of the English Government's official representatives in Egypt. This alien Protestant interference in the Government of the Orthodox Church, as well as State, of Egypt was deeply resented although almost necessarily obeyed. The result is that Meletios, Patriarch by virtue of it, must bear the consequences of the resentment which it aroused. Therefore, although enjoying the powerful support of England and the English Protestant Sttae Church, Meletios has not the support of the Egyptian Government, nor of the Arabic third of Alexandrian Orthodoxy, nor even of all the Greeks. The British interference in favor of the candidacy of Melitios, though long denied with over-much protestations by spokesmen for the English Protestants, is now naively admitted even by the official organ of the "Anglican and Eastern Churches Association," *The Christian East* says: "Although Lord Lloyd was able to overcome the Egyptian opposition which set itself to prevent the election of Patriarch Meletios of Alexandria, his Beatitude has not so far received the Sultan's *berat*, and accordingly is still unrecognized by the Egyptian Government as the head *de jure* of the Orthodox Community of Egypt. The ostensible reason advanced for the withholding of the *berat* is the claim put forward on behalf of the Syrian members of the Orthodox Church in Egypt to greater power in the election of the Patriarch and the affairs of the Patriarchate. It is to be hoped that the *berat* will soon be issued." It is to be hoped also that Orthodox Catholic elections and internal affairs will soon be conducted free from the pressure of alien influences and interference. Political considerations and advantages must be swept out of the Church if Orthodoxy is to be directed by the Holy Spirit.

THE announcement that the British High Commissioner in Palestine will revise the constitution of the Orthodox Catholic Patriarchate of Jerusalem is one that should arouse alarm in all Orthodoxy and in all lovers of religious freedom and self-government. If the British Crown, already head of the Protestant State Church of England, can, through the High Commissioner of its Palestinian Mandate from the League of Nations, arbitrarily revise the constitution of the Orthodox Catholic Patriarchate may we not look forward to an alien Protestant control of the Patriarchate by the British Government? Is it not to be expected that the next step will be the appointment of the Orthodox Patriarch and Bishops by a Jewish or Baptist British High Commissioner just as Anglican Bishops and Archbishops are appointed by religiously nondescript Prime Ministers or their under-Secretaries? May we not

expect the same subjection of the Orthodox Catholic Church in Mandated countries as occurred in the ancient Roman Catholic Church in England itself when the King usurped the place of Pope and set the secular government as the ruler and law-giver for the Church of England? Doubtless the constitution of the Jerusalem Patriarchate needs revision so as to free it from the assumption that Orthodox affairs are solely the business of the Greek Nation and Hellenic people. The Orthodox of Jerusalem are almost entirely Arabic-speaking Syrians and the Greeks there are really intruders who have usurped the control of the Syro-Arabic Orthodox Church. But the rectification of these matters is not the affair of the British Government. Orthodox Catholic Palestine is not Anglican Protestant Canterbury. The constitution and government of the Orthodox Catholic Church can not be derived, like Anglican Jurisdiction and Authority, from the King or any secular government. Surely Orthodoxy in Palestine will not sell its birthright of freedom and Apostolic Jurisdiction to the British Mandatory High Commissioner. God Forbid.

THE discussion of this matter in the Greek press has brought out the admission that political expediency was the force that drove the modern Greek leaders in the Orthodox Church to seek alliance with Anglican Protestantism in the hope of gaining the protection and support of the British Government. The Athens *Messages* says: "The Greek nation during the most difficult periods of its existence, scrutinized the horizon to discover a powerful and disinterested friend, that is to say, one who had no interest to destroy our religion or our nationality, to put itself under its egis. It was that put into the heads of the most eminent men of our nation, Jeremy II, Meletios Pega, Joachim III, Meletios Metaxakis, etc., the idea of an entente between Greek Orthodoxy and Protestantism, and especially with Anglicanism. . . . It was thought that England, opposed to Russia's Panslavism from the political point of view, and to papal domination by its ideals and temperament, would have an interest in showing itself favorable to the Greek Nation who would offer it advantages in the Eastern Mediterranean." Here, then, at last from the Greek press itself is a clear statement of the reasons for Meletios' and Damianos' "Validity of Anglican Orders" resolutions, Anglo-Eastern concord and declarations of love signed by Greeks, Greek ecclesiastical representation at English Protestant gatherings, and the whole disgraceful flirtation of Orthodoxy with Protestant heresy. On the Greek Orthodox side, a buying of English favor with seeming concessions of Holy Church to the Protestant State Church of England—on the English Protestant side, a fishing for Orthodox alliance and "advantages in the Eastern Mediterranean" for Imperial Britain—What a scandal and shame to Holy Church! And now the Greeks complain, "Here is an irony!" when it seems that the Greek aspirations are to get singed by the blaze they started in Palestine with the English. The Greek nation and these "most eminent men" of the Church should have known that such barter and sale of the Church of Christ and the Holy Things of Orthodoxy for selfish advantage, political prestige and protection, and the earthly power of money and might could only bring disgrace and disappointment and the just judgment and condemnation of the God they sold and betrayed upon themselves, their nation, and our Holy Church.

ORTHODOX CATHOLIC REVIEW

THE report, circulated by John Kedrovsky and his Secretary-son, that he or the Bolshevik Russian schismatic religious body he represents has been recognized by the Patriarchate of Constantinople, or by the Greek Archbishop Alexander in America on its behalf, is most emphatically denied at the offices of the Greek Archdiocese. The Greek Archbishop has not called on John Kedrovsky and does not consider him as any other than an outcast schismatic intruder, we are informed officially. Other reported recognitions of John Kedrovsky or the group he represents in Bolshevik Soviet Russia are unknown to any of the Orthodox Catholic Prelates in America. Even the quasi-recognition reported as having been given by Damianos of Jerusalem is denied to have been more than an offer to mediate and send investigating representatives. Only by technical legal and secular decision is John Kedrovsky entitled to be known or called a Bishop of the Russian Church. All Orthodoxy still rejects the newly-formed religious bodies of Bolshevik Soviet Russia, which he represents in America.

SAYINGS OF PHILARET, METROPOLITAN OF MOSCOW

A man ought not to be afraid of calumnies: but to take precautions against them. Calumnies teach caution; and caution makes calumnies powerless.

Why should a man get uncomfortable with unpleasant suspicions, even if he has some trifling pretext to do so? And why should he make his peace of mind dependent on human opinion? If we act rightly, let us praise God, human opinion can not deprive us of it.

In one's intercourse with people of various creeds one ought to disclose one's conviction as to the superiority of the Orthodox creed, with all freedom and power; but in denouncing errors and erring one needs tolerance, calm, gentleness, indulgence and caution just as much as zeal.

Everybody who is active, is sure more or less to spread the kind of a life he lives, whether it is new or old. The gift to infuse others with a higher life is superior: blessed is he, whom the grace uses in this for an instrument. But without daring to ascribe this gift to himself, a man could at least try not to infuse false life, carnal, sinful and hypocritical, through wrong words and an unworthy example. The name of *false life* is especially applicable to the hypocritical life, which presents but the superficial image of righteousness.

The REVIEW appreciates the receipt of the following exchanges:

| | |
|--|---|
| THE TABLET— <i>London, England</i> | THE SYRIAN WORLD— <i>New York</i> |
| THE RELIGIOUS PRESS DIGEST— <i>Milwaukee</i> | THE CHRISTIAN UNION QUARTERLY— <i>Baltimore</i> |
| AMERICA— <i>New York</i> | THE LIVING CHURCH— <i>Milwaukee</i> |
| RUSSIAN ORTHODOX AMERICAN MESSENGER— <i>New York</i> | THE LIBERAL CATHOLIC— <i>London, England</i> |
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A Monthly Survey and Critique of Church Affairs Published for the Holy Eastern Orthodox Catholic and Apostolic Church in North America

VOL. I

JUNE, 1927

No. 6

ORTHODOXY and UNITY THREE IMPORTANT DOCUMENTS

A Basis for Orthodox Consideration of Unity
Proposed Resolution Regarding Relations Between Orthodox and Anglican Communions.

—ARCHBISHOP AFTIMIOS—Page 225

The Orthodox Teaching Concerning Salvation
The Fundamental Errors of Western Christianity and the Eastern Correction of Them.

—METROPOLITAN SERGIUS—Page 232

The Protestant Episcopal Book of Common Prayer

Orthodox Catholic Consideration and Criticism With a View to Its Use by Orthodox.

—THE RUSSIAN HOLY SYNOD—Page 250

Edited by American Orthodox Catholic Clergy under the Authority and Supervision of His Eminence, AFTIMIOS, Archbishop of Brooklyn, of The Holy Eastern Orthodox Catholic and Apostolic Church in North America.

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- I. Attend the Services of the Orthodox Catholic Church on Sundays and Feast Days: Matins and Vespers as well as Divine Liturgy should be heard and Religious Instruction received.
- II. Keep the required four fasts each year.
- III. Pay proper reverence to the Priests and especially to your own Father Confessor.
- IV. Make Penitential Confession to a Priest of Orthodox Catholic Ordination and Authority in order to receive Absolution and Communion at least four times each year.
- V. Keep away from all heretics and schismatics; neither pray with them nor attend their religious meetings or services.
- VI. Pray God constantly and always for His mercy upon every estate of man.
- VII. Observe such Fasts, Prayers, Services, and Regulations as the Orthodox Catholic Bishop over you may appoint.
- VIII. Guard, preserve, support and contribute to the welfare, honor, and property of the Holy Orthodox Catholic Church and of your local church in particular.
- IX. Refrain from celebrating marriage at forbidden times or with forbidden persons.

Composed in varying forms from the Sacred Canons by various Orthodox Catechists but most notably by Peter Mogila and Nicolas Bulgaris.

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The Orthodox Catholic Review

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VOL. I

JUNE, 1927

No. 6

A Basis for Orthodox Consideration of Unity

Proposed Resolution Regarding Relations Between The Orthodox Catholic Church and The Anglican Communion and Other Protestant Bodies Prepared for Presentation to The Ecumenical Council of Orthodoxy which was Expected to Have Convened on Mount Athos. Issued in Greek and English, June, 1926.

By HIS EMINENCE, THE MOST REVEREND AFTIMIOS,

Archbishop of Brooklyn, Head of the Syrian Greek Orthodox Catholic Mission in North America, First Vicar and, at that time, Acting Head of the Russian Orthodox Catholic Jurisdiction in North America.

The following Resolution, now published in English for the first time, was prepared a year ago when it was expected that a Pan-Orthodox Synod or Ecumenical Council of Orthodoxy would be assembled on Mount Athos by the Patriarch of Constantinople. It was expected that such a gathering would consider the question of Anglican Union with the Orthodox Catholic Church. As he was then (in the absence of the Most Reverend Metropolitan Platon) the Acting Head of the Russian Church in North America, His Eminence, Archbishop Aftimios prepared this Resolution in Greek and English for presentation to the expected Council as a Proposed Resolution on behalf of the Church in North America. Since the Council never met, the Resolution has never been given to the general public, though it has received private circulation. In view of the Meeting of the World Conference on Faith and Order at Lausanne in August of this year this careful statement of what the Orthodox Catholic Church must require as a basis for the consideration of Union will be of timely interest and value to all those who have the sacred cause of Christian Unity at heart. It is almost certain that the Orthodox members present at that Conference will find it necessary to issue a statement insisting on the substance of this Resolution as the basis of Orthodox Catholic acceptance of any Unity proposals.—EDITOR.

PROPOSED RESOLUTION

*Regarding Relations Between The Orthodox Catholic Church
and The Anglican Communion*

WHEREAS: It is and ever has been the earnest desire and fervent prayer of all Orthodox-Catholic Churches and faithful that the prayer of Our Lord and Divine Head, Jesus Christ, "that they may be one" should be realized in the union and unity on the sure and proper foundation in the One Holy Catholic and Apostolic Church of those who call on His Name but are now sadly divided and separated; and

WHEREAS: We of the Holy Eastern Orthodox Catholic and Apostolic Church in recent years have witnessed with great interest and satisfaction the growth and expression of this conscious desire for unity on the part of the various separated churches of the West; and

WHEREAS: Through their appointing and sending to us of various commissions and representatives seeking Orthodox opinions and pronouncements as to the possibility, prerequisites and ways and means of attaining organic unity and sacramental intercommunion, the churches of the Anglican Communion, i.e., the Church of England, by law established, and the Protestant Episcopal Church in the U. S. A., have been foremost in expressing this desire for unity in the One Holy Orthodox Catholic and Apostolic Church; and

WHEREAS: These churches of the Anglican Communion by aid and friendship to Orthodox Churches and Prelates in time of need and distress have given practical demonstration of the sincere christian love and brotherhood essential to the unity desired; and

WHEREAS: Although in response to the urgent inquiries and requests of representatives and groups of members of churches of the Anglican Communion, various theologians, committees and prelates in the Orthodox Church have conducted certain inquiries and studies, and have expressed opinions as to certain points pertinent to the subject of unity, as regards the Anglican Communion, they have failed, nevertheless, to find any definite, authoritative, and unambiguous or uncontested exposition of the dogmatic teaching of the essential faith of the churches of that communion; and

WHEREAS: Although various individuals and groups of the Anglicans have expressed their own beliefs or opinions (sometimes contradictory, and opposed to each other) as to the proper interpretation of the peculiarly ambiguous and indefinite official standards of the Churches of the Anglican Communion, neither the Anglican Communion as a whole nor any of its constituent churches, as such, have at any time submitted for Orthodox consideration or study any statement that could be considered as a basis for determining the extent of dogmatic agreement or identity of essential teaching as between the Orthodox and the Anglican Communions, notwithstanding the fact that on many occasions various Orthodox theologians and Hierarchs have urgently requested such a definitive and clarifying exposition; and

WHEREAS: A certain minimum of dogmatic agreement and an identity of teaching and belief in essential matters of the Faith, together with the removal of variations or diversities radically inconsistent with this necessary dogmatic agreement and identity of teaching, is the most necessary and obvious prerequisite for any consideration of organic union and sacramental intercommunion between churches separated and divided by such great differences of origin, system, custom, rites and formal standards of doctrine as unfortunately but obviously exist between the Orthodox and the Anglican Churches; and

WHEREAS: Just as we of the Orthodox Catholic Church recognize that the expression of personal opinion by individual theologians or Prelates or the pronouncements of synods or authorities of local churches possess no value or authority, and form no basis for any regular or legal sacramental relations, even by economy, but only give rise to mis-

understanding, to disorder, and to uncanonical action; even so we are aware that the expressions of opinion, belief, or interpretation, on the part of parties, groups, prelates or even official commissions and representatives of churches in the Anglican Communion have no binding force or official weight, and cannot serve as the basis for any consideration of the possibility of organic union and intercommunion on the ground of dogmatic agreement and identity of teaching in essentials of the faith; and

WHEREAS: Just as the sole authority in Orthodoxy capable of properly and authoritatively dealing with this matter is a council representative of every Orthodox Church and Diocese, determined upon by the Synods and Patriarchs of the five great Patriarchates, viz., Constantinople, Alexandria, Antioch, Jerusalem and Russia—the decisions of which council of the Orthodox Church, to gain indisputable authority, must then be ratified by the several autocephalous Orthodox Churches, and be found acceptable to, and in consonance with, the life, experience and spirit of the Church at large; even so we realize that the sole source of any authoritative and binding definition of the faith and required dogmatic teaching of the Anglican Communion lies in precisely the same course of action as would be required to modify or change the canon law, constitution, Book of Common Prayer, or other standards of the churches of the Anglican Communion; and

WHEREAS: We of the Holy Eastern Orthodox Catholic Churches desire so ardently to further the work of bringing about unity in the Church of Christ on the one and only sure and correct foundation that we would not have it possible to say that any action or pronouncement of our Holy Church in that regard had been taken on false or insufficient premises, or in ignorance or uncertainty; and

WHEREAS: We most happily are persuaded that the Church of England and the Protestant Episcopal Church equally with us desire that union be established on the only sure and proper basis of dogmatic agreement and identity of teaching in the essential matters of the Holy Catholic Faith; and

WHEREAS: Since it is not possible that the essential meaning of the dogmatic standards and essential teaching established in Orthodoxy should be changed, it is therefore necessary as a preliminary to the establishment by economia of union and intercommunion with them that the Churches of the Anglican Communion officially pronounce, declare, and most indubitably establish, on certain essential matters, dogmatic agreement and identity of required teaching with the norm of the Orthodox Catholic Church;

THEREFORE, BE IT RESOLVED: That we of the Holy Eastern Orthodox Catholic and Apostolic Church, fully convinced that we are guided and governed by the Holy Spirit Who directs His Church into the way of all truth and of unity with Himself, most prayerfully and hopefully request and urge that the Churches of the Anglican Communion adopt and present to the Churches of the Holy Eastern Orthodox Catholic Communion an official, authoritative, and absolutely binding statement of the dogmatic position and required teaching of Anglican Churches. Obviously such a statement must proceed from the same sources and in the same manner as *have been* required to render effective, binding, and

authoritative, the official formularies and standards of the Churches of the Anglican Communion.

That is to say: That for the Church of England this dogmatic statement and definition of its faith must proceed jointly from the Convocations of York and Canterbury and be ratified, authorized, and promulgated by the Parliament of England, and proclaimed by His Majesty the royal Sovereign of England who by law is the Supreme Head of the Church of England. In no other or less official way could any statement such as is necessary be capable of being considered official or authoritative in any sense for the Church of England, in as much as the Royal Supremacy originally enacted in the reign of Henry VIII is the sole source of ecclesiastical authority and jurisdiction; and pronouncements of such bodies as the Lambeth Conference are merely advisory in character, possessing no authority unless embodied in Acts of the King and Parliament, just as the proposal to revise the English Prayer Book must be acted upon by Parliament and receive Royal Sanction from the Sovereign before possessing authority.

For the Protestant Episcopal Church in America the sole authoritative and binding source and authority for such a statement would be of necessity the triennial General Conventions of the Church consisting of the House of Bishops with the House of clerical and lay deputies. We are under the impression that final and binding action upon such a statement as is necessary would require not less than six years from the First General Convention at which such an insertion into the organic law of the church is proposed. That is to say that the authoritative statement and definition of required dogmatic teaching must be presented for consideration at one General Convention and accepted as proper business by the requisite majority both of the House of Bishops and of the clerical and lay deputies; must then be adopted by the requisite majority of both the House of Bishops and of the clerical and lay deputies in the next succeeding General convention three years later; and finally, that this adoption must be ratified by the requisite majority of both the House of Bishops and the clerical and lay deputies in the next General Convention, i.e., in the second after the one in which the matter was first proposed for consideration. We understand that any change or modification after the first proposal delays final binding action on such matters by the full three triennial General Conventions and that the attempts to revise the Book of Common Prayer so as to eliminate some of the all too obvious Protestantism and authorize a more Catholic form of service have been in progress upwards of thirty years and are still not finally ratified.

Nevertheless it seems to us well that in a matter of such moment there should be safeguards against hasty action; and we are well aware that the interests of Holy Church require that only the final, incontrovertibly official, authoritative, and binding action or pronouncement of the Anglican Churches can be accepted as the basis for a consideration of the establishment of so sacredly important an act as organic union and sacramental intercommunion in the Body of Christ.

The particular matters on which, as yet, there has been no certainty as to the position of the Anglican Churches, and on which the *formularies* and Thirty-nine Articles of the Church of England and Protestant Episcopal Church are either vague, indefinite and ambiguous, or seem actually to assert a position and teaching contrary to that of the Holy

Catholic and Apostolic Faith of the undivided Church, East and West, include points vital and fundamental to the faith.

We need to be assured as to the officially binding interpretation of the ambiguities and uncertainties in these formularies and in the Thirty-nine Articles.

For even though the Thirty-nine Articles were to be repudiated as a dogmatic standard for Anglican Churches, there still must be set forth by authority a binding definition of the faith and required teaching of the Anglican Churches.

In order to establish a minimum of dogmatic agreement and identity of required teaching, we consider that such a statement as is necessary must include at least the following matters:

A. Declarations that it is the indisputable faith and most strictly required belief and teaching of all churches, clergy and faithful of the Anglican Communion:

1. Concerning the Church:

That the Church of Christ is One Holy Catholic and Apostolic institution; a divinely created and governed living Organism existing visibly and invisibly in this world and through all ages. Of which the Head is Our Lord Christ Himself and the Guide is the Holy Spirit infallibly directing into all truth and preserving from all error; in sacramental union with which alone is there assurance of salvation and life, and separation from which is separation from the Visible Body of Christ.

2. Concerning Faith and Doctrine:

That the Faith and Doctrine of the Holy Orthodox Catholic and Apostolic Church are infallibly true, and are derived from or witnessed by the Holy Scripture and Holy Tradition as sources and witnesses of equal authority and weight, and are formulated, accepted, and determined by the infallibly inspired, directed, and governed life and consciousness of the Church.

3. Concerning Ecumenical Councils:

That General Church Councils, properly and lawfully called and convened, representing the whole Church, are canonical and rightful organs of the mind and voice of the Church; that the dogmatic decisions and definitions of such councils, when found by experience in the life and consciousness of the Church, to be conformable to and consonant with Her Spirit, and partake of Her truth in the Holy Spirit, become, by virtue of their acceptance and subsequent ratification, binding and obligatory on every member of the Church and truly Ecumenical in their character, force and authority; that the generally accepted decisions and definitions of the Seven Ecumenical Councils, recognized as such by the Orthodox Catholic Church, are of this binding and obligatory, infallible, and Ecumenical nature, truth, and authority.

4. Concerning the Creed:

That the Symbol of the Faith of the Three Hundred Eighteen Holy Fathers of Nicaea, as ratified by the Council of Constantinople, must be accepted without any ambiguity, evasions, or evasive interpretation, by every member of the Christian Church; that by the use of the irregularly interpolated filioque clause in this Symbol of the Faith, no deviation from the true Orthodox doctrine as to the procession of the Holy Spirit is taught or intended, but that the sole meaning taught or intended to

be taught is the safeguarding of the equality and unity of the Persons (Hypostases) of the Holy Trinity in the Godhead.

5. Concerning Spiritual Authority and Ecclesiastical Jurisdiction:

That in no manner or sense is it possible to derive, directly or indirectly, spiritual authority or jurisdiction from civil governors or Royal Sovereigns, nor is it possible that the spiritual Headship of the Visible Church, or any part of it, should reside in, or be exercised, directly or indirectly, by any royal prince or sovereign, as such, but must inhere solely in, and be exercised only by, the ecclesiastically lawful and canonical Patriarch, Bishop, or other proper spiritual authority; that to admit or submit to any such lay, civil, or Royal usurpation of authority, in ecclesiastical or dogmatic matters, is to fall away from the unity and authority of the One Holy Catholic and Apostolic Church; and that no evil assembly or parliament is able to define or establish formularies or standards of doctrine without the free action of the ecclesiastical assemblies of Bishops and clergy; and that to submit in matters of faith or doctrine to such lay civil coercion, direct or indirect, is to be separated from the faith and unity of the Holy Catholic and Apostolic Church.

6. Concerning Sacraments in general:

That regular, canonical and valid Sacraments of the Church, as means of Grace, are necessary, and are divinely instituted for the salvation of Christians; that such Sacraments are only certain within the Authority of the One Holy Catholic and Apostolic Church; that these consist in the effectual operation of the Holy Spirit, through the ministration of a validly and canonically ordained Priest or Bishop in and with the divinely instituted form, matter and ritual of the Church.

7. Concerning the Number of Sacraments:

That the number of Sacraments is seven, no more and no less. These are: (1) Baptism; (2) Chrismation, i.e., Confirmation or sealing of Baptismal Vows by signing with Holy Chrism; (3) Eucharist; (4) Penance; (5) Holy Orders, i.e., Priesthood; (6) Marriage; and (7) Unction.

8. Concerning Baptism and Chrism:

That in Baptism in the Name of the Father, of the Son and of the Holy Spirit, there is forgiveness of all sin, both original and personal, and also an infusion of renewing and revivifying divine Grace and Energy, moving the recipient to faith and all good works; that the indispensable and necessary compliment of Baptism is its confirming and sealing, by anointing with Holy Chrism for the reception of the gifts of the Holy Spirit.

9. Concerning Eucharist:

That in the Eucharist the Bread and Wine, when consecrated by the Holy Spirit through the ministration of the Priest, are changed, transmuted, or transubstantiated into the true and real Body and Blood of Christ, Crucified and sacrificed, and are effectual for the forgiveness of sins and eternal life, of both the living and dead. That the terms Body and Blood of Christ are not taken or used in any metaphorical or figurative or typical sense, but actually and literally; that the sacrifice in the Eucharist is truly and really a sacramental sacrifice of Christ Himself on behalf of all men, and not a mere service of "memorial," or of "praise and thanksgiving" only, nor yet a "sacrifice of ourselves" (as described

in the communion office of the Anglican Book of Common Prayer); that the Body and Blood of Christ is really and actually present after the Bread and Wine have been changed by the Holy Spirit in consecration and is not dependent on reception by communicants either in manner of reception or in character or nature of communicant; that the communicant receives the Body and Blood of Christ really, actually, and truly, and not merely spiritually, and is thereby united anew to Christ unto sanctification and eternal life; that the true sacrifice of Christ in the Eucharist is effectual for the souls of the departed as well as for those present.

10. Concerning Penance:

That Penance is necessary to the spiritual strength and life of a Christian, and to the proper reception of the Holy Eucharist. That the Sacrament of Penance must consist of three parts, none of which may be omitted: i.e., first, the personal, oral confession of the individual penitent to the Priest; second, the laying on of hands with Priestly counsel; and third, the prayer and absolution of sins.

11. Concerning Holy Orders:

That in the Sacrament of Priesthood alone lies the authority for ministering all other sacraments. Hence, that the office of Priest is primarily mediatory and sacrificial in character, and not merely one of teaching or preaching the word.

B. Declarations as to discipline and relations with other religious bodies must also form a part of the statement necessary for the Holy Eastern Orthodox Catholic and Apostolic Church if She is to pass finally upon the matter of organic union and intercommunion with churches of the Anglican Communion. In this regard, we consider two statements essential; and these should be a part of the statement concerning dogmatic teaching, and *should* be adopted in the same manner by the same authority.

1. Concerning discipline:

That teaching and holding of the faith according to the dogmatic definitions detailed above, is absolutely obligatory upon all Anglican ministers and faithful; and, that the teaching or holding of anything contrary thereto or inconsistent therewith, or the failure to teach or hold faithfully and literally without evasion or evasive interpretations, shall necessitate the excommunication of the offending parties.

2. Concerning relations with other Religious Bodies.

That in efforts toward Christian Unity the Churches of the Anglican Communion will require, as a basis for consideration of union or intercommunion, the same pledge as to the holding and teaching of the faith, and as to discipline, that the Churches of the Anglican Communion give to the Churches of the Eastern Orthodox Catholic Communion.

Presented on behalf of

The Holy Eastern Orthodox Catholic and Apostolic Church in North America.

By

† AFTIMIOS,

Archbishop of Brooklyn and Head of the Syrian Greek Orthodox Catholic Mission in North America, and First Vicar and Acting Head of the Russian Archdiocese of the Aleutian Islands and North America (North America and Canada), June 10, 1926.

The Orthodox Teaching Concerning Salvation

"I am the Vine, ye are the branches."
St. John XV, 5.

By HIS EMINENCE, THE MOST REVEREND SERGIUS

Metropolitan of Nijnnovgorod, Acting Locum Tenens (Guardian)
of The Patriarchal Throne of Moscow and All Russia,
Formerly Rector of The Ecclesiastical
Academy of Saint Petersburg.

Editor's Note—The teaching of the Christian Religion on the way and means of salvation both for the individual and for the world or society must, in the pragmatic sense at least, be at once the groundwork and the pinnacle of the constructive work and thought of the Church. Fundamental unity on this question is the primary demand of the plain man as well as of the theologian when unity of the Churches is considered. The following work goes to the hidden roots of the differences between East and West as well as between Western Protestantism and the Latin Catholicism of the Roman Church. In view of the forthcoming World Conference on Faith and Order, this work will be of especial importance.

First published in English translation by Vera Johnston in the supplement to the "Russian Orthodox American Messenger" in 1906 and 1907 when its author was Rector of the Ecclesiastical Academy of Saint Petersburg, this work acquires added significance by reason of the fact that the then Bishop Sergius has since been elevated to the rank of Metropolitan and as Acting Locum Tenens of the Patriarchal Office of Moscow is the outstanding leader of the Russian Church today. Except for the fourth and fifth chapters, which she omitted, the translation below is by Vera Johnston. In order to complete the work we have had the fourth and fifth chapters translated especially for the Review—Editor.

Translator's Note—I must apologize to the readers for any mistakes that may have crept into the numerous quotations, which for the most part are retranslations into English of what already has been translated into Russian from Latin, Greek, German, etc.—Vera Johnston, Translator.

INTRODUCTION

NEEDLESS to say, the Orthodox Church has solved the question of the personal salvation of man long ago, this being the most important truth of the Christian teaching, "*praecipnus locus doctrinae christiana*."^{*}

Our Lord Jesus Christ brought forth this teaching in all its heavenly purity and intelligibility for every moral and religious consciousness; more than this: He personally walked the path pointed out by Him. Whole regiments of martyrs and confessors, of holy workers and saints,

* *Apologia Conf. Aug. II (2).* Quoting the symbolical books of the Lutherans we use the edition of Hase "*Libri symbolici ecclesiae evangelicae*," Lipsiae 1846 p. 60.

whole periods of the highest development in church life—are samples of the active imitation of Christ, and of the living embodiment of Christ's teaching. Moreover, does not the whole patristic literature have for its sole object exactly the disclosing and the expounding of the truth of salvation to the individual consciousness? And the writings of the Fathers are no mere speculations of the intellect, but are exact representations of the processes of life and the fruit of the personal experience of the writers. Therefore this question is more than solved by the church consciousness, and were it otherwise the very life of the Church would become impossible.

The scientific working out of the question stands, however, quite differently. The reason of it lies in the fact that the west was always much less concerned about being faithful to the patristic and universal church tradition than about being in conformity with some principle or other accepted on this or that ground, about the logical consistence of mental inventions. As to our own theological science, it was always so much dominated by the western, that it was afraid of independent investigations in the heritage that came to it from the Greek Church of the holy Fathers. And so the abundant material supplied on this question by the holy Scriptures and the holy Tradition still remains without being duly investigated and generalized.

The question of individual salvation cannot remain a theoretical problem: it is a question of self definition. If a man defines for himself in earnest what he has to do to be saved, he also has to sit in judgment over his soul's contents, which may amount to the destruction of ideas which are very dear to him, which may be hereditary, and conclusions, which were reached with pain and sacrifice. This cannot be accomplished by the natural man, only the more so if he relies on the force of his own mind alone. Consequently, man in his speculations offers to us instead of the whole truth but a more or less successful compromise between the truth and his own notions and desires. This is the origin of every theological error and of every heresy. In their own foundation they all have just this moral imperfection, this inability or this lack of desire to give up one's self in order to perceive truth. Starting from his incomplete religious experience and taking his equally incomplete reason for a guide, man necessarily comes to distort the Divine truth.

Having moral imperfection for its basis, all such error needs healing, moral healing first of all, that is, it needs a pastoral treatment. Yet theological science also must speak, especially if the error has had time to develop into a system which threatens Orthodoxy and demands a place beside it as an equal. But theology must not forget the methods of pastoral treatment, it must not attempt to beat its opponent by syllogisms alone: the inadequacy of this method has been well proven. Science must dispassionately dissolve every false theory into its component elements, and unmask the "human" element, which by its ad-

mixture distorts the truth, and after this it must disclose the truth itself.

This is the labor we make so bold as to undertake for the present question. We shall make an attempt to make clear the basic error of western Christianity, which necessarily leads it into the distortion of the truth of Christianity, into absurdities, into contradiction both of itself and of religious experience. On the other hand, we shall attempt, with the help of data gathered from the patristic literature and the holy Scripture, to make clear and confirm for the scientific mind the idea, which, as we are convinced, dominates the Orthodox Church teaching concerning salvation, being faithful to which a theologian will be kept from all errors.

The point which brings out in the most characteristic way the peculiarities of the Orthodox doctrine, is the question of the relation between good works during earthly life and bliss after death. The further progress of our discussion depends on the way we solve this particular question. Consequently, we place this question at the head of our investigations in order to make clear the Orthodox teaching concerning the nature of salvation and also the conditions on which salvation can be attained.

CHAPTER I.

The doctrine of Christ teaches self-abnegation and loving our God and our neighbor, hence the chief object of every Christian is the destruction of sinful selfishness, of self-love and self-pity. Accordingly the teaching of Christ is disinterested and supremely free from everything that may interfere with the purity of moral impulse, when it deals with the fundamental problem of morality: the relation of virtue and happiness, of good deeds and the life eternal. It is true that, in the consciousness of the Orthodox Church, the ideas of goodness and bliss were always correlated and possessed a certain affinity: that of which we know here on earth is the root from which naturally develops the heavenly, hence the necessity of the former in order to acquire the latter,

But that a man may be on the same level with this teaching of the Church, that he may grasp the interior relation of good deeds and life eternal, he must raise himself on that plane of spiritual and moral development where virtue ceases to be an exterior law and an achievement and becomes the *highest happiness* of man. Such a man perceiving in himself their substantial identity will easily understand the necessary correlation between them. But such men are few. Ordinarily a man must still force himself towards virtue. Not only does he not find in it his supreme happiness, he is simply afraid of it. He is much more inclined to see his supreme happiness in self-gratification—in whatever way his self will be gratified. From the point of view of this ordinary man (and all men are such), happiness cannot come from virtue and *vice versa*; in his eyes these two phenomena belong to two al-

together different orders of things. This is why most commonly an ordinary man expresses the relation between virtue and life eternal in the *simile* of labor and reward, of achievement and crown; all the more so because for him a virtuous life is an achievement and a very difficult one. Not faulty in itself, this way of expressing it is so familiar and so habitual to man; it so clearly expresses for him the necessity of doing good; that it is not remarkable that it has also received the broadest application both in the Word of God and in the teaching of the Church. But, we say it once more, whilst this was usual it was never forgotten that it was but a convenient simile and that by it the last essence of salvation was by no means expressed. In the meantime the life of the Church entered certain grooves, in which the perfectly admissible and intelligible application of this simile to the spiritual growth of the members of the Church has become the cause of that fundamental error which at present distinguishes the Christianity of the west. For it became the soil out of which grew the legal (the juridical) basis of the teaching concerning salvation.

From its first historical steps, Christianity came face to face with Rome and had to reckon with her spirit, her method and way of thinking. And ancient Rome is justly considered to be the upholder and the expounder of right, or of law. Right (*jus*) was the natural element within which moved all the ideas and notions of the Roman; *jus* was the foundation of his personal life; it also regulated all his family, social and state relations. Religion was no exception, it was also one of the applications of right. On becoming Christian, a Roman came to understand Christianity also in this light: above all he sought in it legal consistency. The elusiveness of the idea we already have referred to, and also the immutable correlation in the quality of the present and future lives were greatly favorable to such an interpretation. And the great familiarity with the legal point of view made altogether superfluous for the Roman all further investigations as to the real characteristics of this correlation. Having seen that it easily enough fitted the frames of legal relation, the Roman was quite satisfied and asked no questions about any other foundations. And thus was started the juridical theory, which, whether consciously or unconsciously, whether openly or between the lines, takes the above mentioned analogy of labor and reward for the true expression of the very essence of salvation. And consequently the same analogy is accepted as a fundamental principle of both theological system and religious life, whereas the teaching of the Church concerning the identity of virtue and bliss is entirely disregarded.

Of course, this exterior interpretation of salvation could not at first be dangerous for the Church: for all its inexactitude was abundantly covered by the faith and the ardent zeal of the Christians. More than this: the opportunity to explain Christianity from a legal point of view was even useful in a certain sense. In a way it gave a scientific form to faith, and so confirmed it. Thus it was at the dawn of Church life.

But it was not thus any more later on when the secular spirit entered the Church; when many Christians did not think any more of how better to fulfill the will of the Lord, but thought of how to fulfill this will with more convenience for themselves and with less loss for this world. It was then that the legal position of the doctrine of salvation brought to the surface its destructive character.

Legal bonds arise when the tension of the struggle with the surrounding world begins to exceed the moral force of a separate man or even a separate family. In order to insure a certain part of prosperity for himself, one man concludes a treaty with another who is similarly situated. They accept certain mutual obligations and work for the common good. Yet such a bond is no bond of love, no moral communion. These men serve others because otherwise they could not get what they want for themselves. The object of their life is not the community, but their own "self." Thus the legal order has for its object the placing of several selfishnesses in such a way that they should not interfere with each other and that they all should receive what is their due.

As such the legal order can be advantageous to selfishness alone. Its first advantage is that instead of a living bond it offers a cold exterior obligation. My interior disposition is not of much importance for my state or my fellow citizens, my exterior conduct alone being of importance to them, because it alone touches their own prosperity and expresses my relation to them. Of course, this lowers human individuality, transforming it into a soulless wheel of the social machine; but the same thing guarantees to man a freedom, or rather a license, which he could not get living under any other order, especially a moral order.

A moral order demands a moral coördination, entering with its demands and guidance the very holy of holies of the human conscience. A legal order never enters it at all, being content with the exterior conventional observances and leaving the man to be interiorly master of himself.

This license is increased by the consciousness of perfect independence and non-indebtedness to anybody for one's prosperity. And indeed if others serve a man, he well knows that they do not serve him because of their affection for him, but merely because of necessity; because of wishing well to themselves first of all. For this service they receive from him just as much as they give: it is all made even and therefore he need not consider himself under obligation to anybody. Of course, all this dooms the man to frightful loneliness, but selfishness is loneliness in its very essence. The consciousness of one's own independence, this shadowy ghost of self-existence, is all the more appreciable for the sinful "self" because it is sinful.

And along with this consciousness even the most trifling services the man renders to his allies receive quite a superior importance in his eyes. In reality these services are rendered without any sincere wish to serve,

without any affection for the ally, but because the man desires an adequate reward. Therefore, the man demands this reward, he demands it as his due, and will consider it his right to revenge himself when this reward is not forthcoming. The sense of gratitude proper is not to be found in the heart of a self-lover.

Therefore, the sense of security, on which repose all alliances, is devoid of the properties which a moral bond possesses. In the latter it is a glad and at the same time humble reliance; in the former it is rather a certainty that your ally cannot play you false because of a certain guarantee which in a sense forces him to fulfill his obligation. In the latter the certainty depends on the free wish of the personality and hence a feeling of constant gratitude on the part of others; in the former it depends on a third element, which violates the personality, and hence there can be no feeling of gratitude, but only a selfish sense of personal security. Man loses that "freedom of the child of God," which is his highest possession; but for the selfishness this freedom would be too heavy a burden; he would rather exchange it for slavery and retain his desires.

Let us note in passing that man has already lost the fire of his earlier zeal for Christ's sake, and is now painfully hesitating between his love of God and his selfishness. And so it is not difficult to foresee what will happen if he considers even his relations to God from a legal point of view.

The chief danger of such a point of view is that, holding to it, a man may consider it his right not to belong to God with all his heart and all his mind. No such intimacy is required in a legal bond; in it you are expected to abide by its exterior conditions alone. A man need not love virtue, he may remain egotistical as usual; but he must fulfill the Commandments in order to receive the reward. This certainly propagates in the man the disposition of a slave and a hireling who does good for the sake of the reward without any interior impulse or veneration. True enough, this state of unwilling good deeds necessarily must be passed through by every seeker of virtue, sometimes more than once in his earthly career. But this state must never be allowed to become the rule. At best it is but a preliminary step, but the goal is to be able to do good with a free will and perfectly.

The legal point of view sins exactly in this, that this preparatory and preliminary state is consecrated by it into completeness and perfection. And once a hireling's attitude towards the will of God has been consecrated in man, the door will be open for all the conclusions which must necessarily follow from such an attitude.

In the legal bond man by no means stands before the face of the Lord in the position of a destitute sinner, who owes everything to Him. On the contrary, his fancy inclines him to feel a sort of independence, which expects to receive the promised reward not by the grace of the Lord, but as something due for his labor. Strictly speaking, in such a bond

the object of trust is not the grace of God but the personal strength of the man himself, and the guarantee, which is binding on the Ally without making Him a Benefactor as well, is the personal works of man.

Thus, the works become something valuable in themselves, which deserves a reward—a conclusion which precisely suits the selfish nature which lost its original purity and which, stick in hand, forces itself to keep the Commandments, and therefore attaches the highest price to its reluctant goodness.

And whilst doing this, it is not for virtue or for the constant disposition of the soul that a man expects the reward, but for the separate exterior *acts*, which, in their turn, his attitude of a hireling tries to make as few and as formal as possible, for it is in the nature of a hireling to desire to get his pay with the least expenditure of force.

Thus the life of man, instead of being a free moral growth, becomes a soulless observance of disconnected rules.

The mechanism developed by the Church in the west did not fail to influence theological science, which grew to be entirely subject to it, helping, in its turn, this mechanism to further progress and so to speak to formalisation.

Scholastic science, with its worship of Aristotle, was concerned with the formal harmony of its systems, and paid little attention, if any, to spiritual experience and life. It is no wonder that scholastic science adopted the legal point of view. How could a scholastic stop to think whether it was true when he saw every point it made propped up by quotations from various celebrities? Quotations, we may add, which were borrowed in a perfectly disconnected way. And in this, so to speak, mechanical way of proving its points scholastic science justified all the extreme deductions of the legal point of view.

The entirely natural doctrine of the relation of mutual helpfulness between the members of the Church was transformed by the pens and the minds of the scholastics into an entirely mechanical transfer of the earnings of some (the saints) to the credit of others. The indefinite state of the souls of those who, though repenting on the death bed, bore no worthy fruit and were not confirmed in virtue, was transformed into Purgatory, where man by his sufferings pays God for crimes committed on earth and not paid for as yet. The pastoral guidance at confession took the absurd form of paying for sins and of indulgences, that is, of the absolution of sins without any moral effort and without deeds of repentance. Sacraments were transformed into magical performances, *opus operatum*, in which bodily participation was more necessary than moral, and so on.

This sinful shunning of moral labor, taking advantage of a convenient pretext, invented many useful doctrines and covered up western Christianity with so much outer rubbish that it became difficult to recognize in it the truth of Christ. It is not without a reason, that,

when the German reformers came to the conclusion that faith alone can save, this expression, so common in early Christianity and so constantly repeated by the saints, appeared so unusual and so formidable that some people took it for a new heresy and for the destruction of all morality, while other people accepted it as a new revelation and entirely distorted its meaning.

These were the fruits borne to the west by the juridical idea of salvation. And we repeat, that its chief danger lay in the possibility for the unwilling to limit themselves to the exterior, forgetting all moral effort. Hence a good Catholic could be a very unsatisfactory Christian and, thinking that he was working out his salvation, perish through this self deceit.

The human soul, which in its best part is always thirsting for true life and true salvation, can be satisfied with the doctrine we have described only by a misunderstanding, but in the long run it must feel its falseness. This sense of the living soul found an unsatisfactory expression in the numberless sects, which, throughout the career of Roman Catholicism represented attempts to correct its mistakes; attempts culminating in the tremendous upheaval which is called the Reformation, and which still faces Romanism as a living witness of its untruth.

The Reformation came forward with a pitiless revelation of the various Roman counterfeits in life and in doctrine and of the soulless formalism which reigned in Rome, demanding life and truth for man. The Protestants wrote and said that the source of the Roman Catholic inventions was neither in the Gospels nor the teaching of Christ, but in the speculations of the intellect which keeps to its own ground and judges things from a human point of view¹.

Without penetrating the interior labors of those who work out their salvation, the intellect stops at the outside, drawing from it alone its conclusions. It is not surprising that the conclusions at which it arrives are absurd in the sight of spiritual experience and the conscience of man². And, after having arrived at these conclusion, feeling falsehood, yet seeing no other way, it is forced into all kinds of artificial constructions only to stifle the distracting voice of the conscience, "In this way, men invented all sorts of acts, all kinds of church rites, under pressure of a great danger, so that the turmoil of their consciences might be quited"³.

In order to avoid this sad and formidable fate it is necessary to break away from philosophical conceptions, which are accepted, but can not be reconciled to the truth of Christ, and turn to the truth of Christ itself and investigate it, listening all the while to the interior voice of conscience and trying to catch that which both the Word of God and church tradition⁴ say to the whole of the soul and not to the intellect

1 Tota doctrina adversariorum partim est a ratione humana sumpta, partim est doctrina legis, non Evangelii. *Apologia III* (166) Hase, 119. Compare with Zwinglii *Artic. V*, Ed. Niemeyer "Collectio Confessionum in ecclesiis reformatis publicatorum." Lipsiae, 1840, pag. 5. We consult this publication for all the symbolical books of the reformed Church.

2 *Apol. III* (144) Hase 113; "Opera incurruunt hominibus in oculos. Haec naturaliter miratur humana ratio, ita quia tantum opera cernit, fidem non intelligit, neque considerat, ideo somniant, haec opera mereri remissionem peccatorum et justificare."

3 *Apol. III* (167). Hase 120.

4 As is known the early reformers listened very attentively to the voice of some Fathers of the Church, especially St. Augustine, who is often quoted in the symbolical books of the Protestants. For example, Zwing. *Expositio fidei XI*, 103. Niem. 58.

alone. It is necessary to stop caring about being consistent with logics, and to care about being consistent with truth, vital and active in its essence, not formal. Thus, Protestantism proclaimed the only method of theologising which is free from danger and true: that is induction. The verification of the truth of their doctrine, the Protestants did not see in conformity with scholastic axioms and the metaphysics of Aristotle, whom Luther was never tired of abusing⁵, but in the fact that in this doctrine good consciences find rest and consolation, "*piae et pavidae conscientiae*"⁶.

It seemed that the time had come for a fundamental change in the Christianity of the west. Protestantism wrathfully repudiated the chiefest dogma of the legal point of view: the doctrine of good deeds as having merit before God. This doctrine was inconsistent for that reason alone, that it radically contradicted the very foundation of the Christian faith, which was that through Christ alone could we be saved. "He, who confesses that he deserves grace by his deeds, neglects both the merits of Christ and grace and seeks a way to God outside of Christ, through human power alone"⁷.

And even if there were no such contradiction the deeds of man as such can have no merit before God, by their very nature: man can do good only with the help of the grace of God⁸, and all that he does when isolated from God inevitably bears the seal of sin⁹. Therefore all, who glory in the merit of their acts, or put their trust in good acts which they consider more than their duty, glory in vanity and trust in idol-worship, which is worthy of condemnation. This is what we read in the Scotch confession.¹⁰

In the same decided and unsparing way were convicted all the other deductions which came from the Roman Catholic doctrine: as Purgatory, indulgences, and so on.

Nevertheless, Protestantism was the child of its time and its schooling. The first reformers learned to talk and to think from the same Aristotle and the same Cicero, as their Catholic opponents. Therefore in spite of their indignation again the shocking distortions of the truth of Christ they saw in Romanism, they could find for them only a casual explanation, as for instance the wickedness of the Catholic hierarchy and the like. But they did not suspect that in the place of these deduc-

5 "If Aristotle had no flesh and blood, I would not hesitate to take him for an incarnation of the devil." This is a sample of Luther's eloquence to Aristotle's address. Schenkel "Das Wesen des Protestantismus," 2-te Aug. Schaffhausen, 1862, s. 34.

6 Conf. Aug. I, 20. Hase 17.

7 Conf. Aug. I, 20. Hase 16, Compare with Apol. III (196), Hase 127: "Quid est hoc aliud, quam transferre gloriam Christi in opera nostra, quod videlicet propter opera nostra placeamus, non propter Christum." Conf. Belgica. Art. XXII: "Necessum enim est aut omnia quae ad salutem nostram requiruntur in Christo non esse; aut si sint in eo omnia, qui fide Jesum Christum possidet, simul etiam perfectam habere salutem. Itaque horrenda est omnino in Deum blasphemia, asserere Christum minime sufficere, sed aliis quoque rebus opus esse. Inde enim sequeretur, Christum ex parte tantum esse Servatorem." Niem. 374.

8 Form. Conc. I, 2. Hase 579: Hominis intellectus et ratio in rebus spiritualibus prorsus sint coeca nihilque propriis viribus intelligere possint. Ex nobis metipsis, tanquam ex nobis, non sumus idonei, ut aliquid boni cogitemus: quod vero idonei sumus id ipsum a Deo est."

9 Nulla opera edere possumus que non sint carnis nostrae vitio polluta, ac proinde supplicio poenisque digna." Conf. Belg: Niem. XXIV 376.

10 Conf. Scot. I. Art. 15. Niem. 348.

tions there would come others which would be just as false because the falsehood was not in the deductions but in the foundation itself, in the very point of view.

Instead of rejecting this fundamental falseness, the Protestants proved able to reject only some of its outgrowths, and so one kind of distortion only came to be supplanted by others.

This is why the Reformation ended so unsuccessfully as far as truth was concerned.

As we saw, the Protestants turned to life itself, attempting to gauge their conclusions by it, but they looked at life from the legal point of view. By their teachings they meant to bring peace to their consciences, but their conception of this peace was entirely legal; they took it for the sense of security, of immunity from punishment for the sins they had committed. Man fears punishment; and here the death of Jesus was shown to him to be such a great, such an excessive satisfaction offered to the wrath of God, that this wrath can not, has no right, to demand any other satisfaction from man. Once a man believed in the Gospel he could be at peace concerning himself.

As we see it, the Protestants did not understand this greatest and most consoling mystery of our salvation in the fulness of its profundity and vitality. Of course, man is a hireling by nature; of course, he first of all fears for his own self, and seeks security for his own self—therefore at first he must accept the mystery of salvation in this guise. But our Church, in pointing out to the sinner this side of salvation, it being easiest to grasp, does not therefore forget its other more encouraging sides. It does not see in Christ only a passive instrument of propitiation, but the restorer of our fallen natures, the first born of the dead, whom He led out of death. It gives Him the name of the last Adam and the heavenly Lord, the Lord from heaven (1 Corinthians XV, 20, 23, 45, 47, 48) that is, in a way, a leader of humanity—but of “Christ’s” humanity which has put on Christ and is following its Chief into the glory of the Father which was His from all eternity. The Protestants, however, found in this greatest of all mysteries only the “third” element of a legal agreement which lies between the two parties of the agreement, and will force one of the parties to give way to the other, whatever happens.

Once this “third” element is found no other satisfaction is to be sought for, only the more so if this element happens to be not merely sufficient but surpassing all measure. If Christ paid for our sins even more than they deserved, why should we think of laboring any more for any further satisfaction? Human efforts are simply superfluous, not to mention their imperfection in the sight of God; more than this, they are even dangerous because they lessen the importance of Christ’s merit.

What then is salvation? It is nothing else but the remission of sins, or immunity from punishment for sins¹¹, justification¹², followed by the

11 “We believe, teach and confess, that our righteousness before God is just this, that the Lord remits our sins through His grace alone,” Form. Conc. Art. III (4) Hase 584. Compare with Conf. Gall. art XVIII, Niem. 334: “We believe that all our righteousness consists of the remission of sins, which also is, as testified by David, our only bliss.” Also compare with Conf. Belg. XXIII, Niem. 374.

12 For instance, Apol. III (40) Hase 90 says: “justification does not mean the principle of renovation alone, but also the reconciliation, which we receive afterwards.”

good will of God. As to justification, it was not to be understood in the bodily sense, but in the legal sense and juridically¹³. It does not mean the wicked being changed into the righteous, but merely juridically proclaimed and considered righteous¹⁴ (*justum aestimare, declarare*)¹⁵, and this for the sake of Christ's merit¹⁶, that is, an outside event which has no connection with the man's inner life. Thus, justification is entirely an outside action, "which takes place not within, but without and near the man"¹⁷. Therefore, as a result of this act there may come a change in the relation between man and God, but man himself is not changed¹⁸. We are still the same sinners, but for the sake of Christ's merit, God treats us as if we did not sin but, on the contrary, fulfilled the law, or as if Christ's merit was ours.¹⁹ In other words, instead of the Pelagian legal point of view of the past, which was condemned and rejected, Protestantism put forward the same principle of legal right, but taking it from a different side: rejecting human merit, as insufficient for the propitiation of a wrathful God, or, speaking more directly, to make this God in duty bound to grant to man life eternal, the Protestants still considered this life eternal to be a kind of an agreed payment which God "must" grant to man. But, with the Protestants, the binding "third" element is not the personal merit of man, but the merit of Christ.²⁰ In Roman Catholicism we saw that the part of Christ was overlooked in the work of our salvation, but in all the above the work of man was overlooked: our righteousness dwindled through the righteousness of another that was added unto us (*imputatio alienae justitiae*).²¹

13 "Justificare dicitur non sensu physico, sed forensi et judiciali, a reatu culpae et penae absolvere et justum aestimare, declarare." Hollaz in Bretschneider's work "Systematische Entwicklung aller in Dogmatik vorkommenden Begriffe," Leipzig, 1819, page 624.

14 Apol. III (131) Hase 109.

15 Hollaz, Ibid.

16 "God grants to us and credits us with the righteousness of Christ's service; and for the sake of this righteousness we are accepted by God into grace and are considered righteous," Form. Conc. Art. III (4) Hase 584.

17 "Justificare consisti in mutatione morali quae constituit hominem justum actione judiciali et eidem pura extrinseca h. e. tali, quae non in homine, sed circa hominem peragitur." Quenstedt in Bretschneider's work, Op. cit. 624.

18 Bretschneider, Ibid.

19 Ibid. 625. Compare with Art Smalcald III, Art. XIII (1) Hase, 336: "Though sin is not entirely destroyed in the flesh and not dead, God does not want to make us responsible and forgets." In the words of Cat. maj., II art., III (55) Hase, 500, our sins "non nobis noceant in Christianitate constitutis: ubi (which demonstrates the identity of salvation and justification) nihil aliud, quam assidua et indesinens est peccatorum remissio."

20 "Nos fatemur vitam aeternam mercedem esse, quia est res debita, propter promissionem, non propter nostra merita." Apol. III (241); Hase, 136.

21 To "justify" means in this passage (Romans V, I,) making the culprit free and proclaiming him just, in the juridical sense (forensi conspectu), but for the sake of the righteousness of another, that is Christ's. This kind of righteousness is communicated to us by faith. And as in this passage our righteousness means the righteousness of another, we must speak of it differently from the actual righteousness, which we seek in philosophy or in a law-court (proprii operis), Apol. III (184-185) Hase, 125. In Catech. Palat, the question "Quomodo justus es coram Deo?" is answered thus: "without any merit of mine, by the charity of God alone, I am given and granted (were I only able to receive this benefaction in the true faith of my soul) complete satisfaction, the righteousness and the holiness of Christ; as if I committed no sin, and there was no sore on me; more than this, as if I myself offered the service, which Christ offers for me," Pars II art. LX, Niem, 443; Conf. Helv. post XV Niem. 494: "Deus imputat justitiam Christi pro nostra."

This idea is common to the Protestants of all epochs,²² and if in their latest dogmatical systems we meet with attempts to infuse life into the outer juridical event and to make it real, turning dogmatical theses into psychological phenomena, these attempts either can not be reconciled to the basic Protestant principle, as the Protestants themselves acknowledge,²³ being merely inevitable concessions of Protestantism to religious experience, or else they only change their names, without changing their nature.²⁴

It would be untrue to say that the teaching of Protestants had no indications of spiritual experience which speak for it. It can not be doubted that only through progress in good can a man understand all the depth of his own sinfulness and moral iniquity. Hence, the higher stands the man, the stronger will be his consciousness of his unworthiness and the more abundant his tears of repentance. Ephraim of Syria is a very good instance of it, for his works are almost wholly a lament though they bear the imprint of heavenly joy always present in every true saint. Is not the same meant by the universal phenomenon of the Christian zeal beginning to find expression in monasticism in the order of penitents, as soon as the epoch of martyrs came to an end? We say once more that the Protestants were not mistaken in pointing out this indubitable phenomenon or in trying to draw conclusions from it which would serve the Christian doctrine. But, as the coarser forms of Catholicism, being also moved by the demands of religious conscious-

22 Biederman expresses this teaching very clearly (*Christliche Dogmatik*, (Zurich, 1869, page 447) exactly as a characteristic peculiarity of Protestants: "Whereas in the Catholic conception, justification consists in the *infusio iustitiae* of Christ, starting from which (*infusio*) man himself is to increase his salvation to the degree of righteousness, which he must acquire by his own effort, in the Protestant conception, justification rather consists in the *applicatio satisfactionis Christi*. In this action application seems to have two sides: negatively it is the remission of sins—*remissio peccatorum*, objectively it is a Divine abolition of the eternal punishment for sins, which is perceived subjectively in the relief of the sense of guilt, and positively it is a reconciliation with God, *reconciliatio cum Deo*, objectively it is the reestablishment of man by God in communion with Himself, which is perceived subjectively in the sense of the gift of sonship."

23 For instance take Scheele's opinion of Hengstenberg, who "towards the end of his life identified justifying faith with an active life according to the Son of God." Concerning this Scheele entirely shares the opinion "of the most eminent teachers of his Church who unanimously explained this as the result of Hengstenberg's senile debility, which darkened the halo of this great man, which formerly shone so brightly." *Theologische Symbolic*, Leipzig, 1886, part II, p. 59.

24 For example, let us take Martensen. In his *Christliche Dogmatik*, p. 369, Berlin, 1856, he speaks thus concerning justification: "Justification includes both the positive and the negative moments, which mutually condition each other. It is impossible to possess the new life but in good conscience, purified from the sense of guilt and God's condemnation; and, vice versa, the remission of sins and the purification of conscience cannot be thought of without actual living communion with Christ, in which His perfection and righteousness become the inspiring principle in the life of the individual." Symbolical books speak exactly in the same way. In them also, good conscience (respect, the juridical pronunciamentum) is accompanied by Christ's coming into the heart of man to be his inspiring principle. In Martensen's book also this dwelling is not the active power of justification, but merely its consequence; as to the root, the source of justification, once more it is to be found in the juridical pronunciamentum.

ness, came in their speculations to Pelagianism and the attitude of a hireling, so also Protestantism, aware of the inadequacy of salvation by human merit yet finding no other interpretation but the legal, created for itself a spiritual deception, a fiction of salvation, without any true content.

It is true that, in spite of all their wish to be consistent with their doctrine, the Protestants could not help recognizing the necessity of some conditions on man's part. And the belief in Christ without works was accepted as the least possible minimum of these conditions. Making concessions to the demands of life and conscience, the Protestants attempt to add to this faith all the vitality and reality that are possible. They proclaim that only the living faith²⁵ can justify, that is, an active faith which is necessarily accompanied by works²⁶ and could not by any means exist in a man given to sin;²⁷ so that justification must be accompanied by the moral rebirth of the man.²⁸ "This holy faith could not possibly remain idle in man".²⁹

But how does this transformation come about? In what sense can faith be given the name of the "root of good deeds".³⁰ By no means in the sense of an impetus, or of an inspiring principle; briefly, not in the sense of any moral labor on the part of the saved. This labor has

25 Apol. [III, 128-129], Hase 108-109: We do not mean idle knowledge, which even the devil possesses, but faith which withstands the apprehensions of conscience, encouraging and consoling frightened hearts. . . . This faith, being a new life, necessarily gives birth to new aspirations and new deeds." Compare with Conf. Helv. XV, Niem. 495-496: "In this case we do not mean the factitious faith, which is vain and idle or dead, but the living and life-giving faith, which, for the sake of Christ, Who is life and gives life, and Whom it receives into it, is called living, demonstrating its vitality in living deeds."

26 "Good deeds will follow true faith [if it only is living, not dead] most certainly and without any doubt, like the fruit of a good tree," Form. Conc. IV [6] Hase, 589.

27 "The faith, which receives absolution for a heart, that fears and shuns sin, does not remain in those who retain their passions, and does not exist together with the deadly sin," Apol. III (23), Hase, 86.

28 "The chiefest and most characteristic feature of this [justificatory] faith, says Scheele (opus cit. 61), in our Church is that it is fiducia specialis, that is a personal strongly felt trust in the grace of God in Christ. Here, therefore, the most sublime and profound parts of the human spirit are concerned, because it would be too hard for its selfish and earthly part to show the decision to deny itself and everything created, and to build exclusively on the promise of Divine grace. But true faith is indivisibly connected with a moral reaction, a certain transformation of the innermost kind. Where Christ's love takes the place of selfishness, the very core of sin is uprooted and no mortal sin could exist, as otherwise selfishness would strike root in the soul again, and justification, or the righteousness, which comes from faith, would be destroyed." This is precisely the meaning of the Symbolical books, when they especially forcibly try to demonstrate that faith is by no means easy, that it demands the highest pressure of the soul's energy, which exceeds man's power. "Talis fides neque facilis res est, ut somniant adversarii, neque humana potentia, sed divina potentia, qua vivificamur, qua diabolum et mortem vincimus," Apol. III, 128-129, Hase 108-109.

29 Conf. Belg. art. XXIV, Niem., 375.

30 Catech. Genev. I. Niem., 139: *"Fidem esse radicem, ex qua nascuntur omnia bona opera."*

nothing to do³¹ with the faith that justifies, and therefore is not related to justification. Faith is the root of good deeds in the sense that by it we "receive Christ Who promised to us not only freedom from death and reconciliation with God, but also the grace of the Holy Spirit by which we are regenerated for the renovation of life".³² But this is justification no more, but its effect. Only he can receive Christ, who is already justified, that is proclaimed righteous and reconciled with God.³³

Then has the vital aspect of salvation referred to any essential importance in justification, the importance of a vital condition? No. In order to be justificatory, the faith must remain "exclusively receptive, must rely solely on the sacrifice, which does not depend on our personality (*subjectivitatem*), but satisfies God completely".³⁴ Faith "justifies not because it is our work," in which case there would be some moral effort and so it could find expression in the evolution of the soul, described by Scheele,³⁵ but because of Christ Who is our truth and Whom it receives,³⁶ which is understood in the sense of it receiving the promised grace.³⁷ Thus, faith saves exteriorly, for the sake of the truth and the holiness of Christ, which it imparts to man,³⁸ for the sake of

31 "The justificatory faith, as such, must not be mistaken either for anything alien, or for the inner struggle, which precedes justification and at the time of which man is still only in the anteroom of communion with God, trying, therefore, to penetrate into its holy of holies; nor for the struggle of consecration, the object of which in the midst of the various earthly combinations is to give a form and an image to the seed of Divine life, which was planted from above, in order that the hidden treasure of the heart should be revealed to the light and unfolded before the sight of men. The first, indubitably, forms the precedent, and the second follows the act of justification, as the fruit and the effect," Scheele 61. Compare with *Conf. Scotic. I*, art. 12, Niem., 346: "*Spiritum Sanctum, sine omni meriti nostri respectu sive sit ante, sive post regenerationem, nos sanctificasse et regenerasse.*"

32 Catech. Genev. I. Niem. 139, answering the question: "Anne sic a bonis operibus separari haec justitia potest, ut qui hanc habet illis careat?" Compare with *Conf. Scotic.*, art XIII, Niem., 346: "As soon as the spirit of the Lord Jesus, whom the elect of God receive through faith, takes possession of the heart, the man is immediately regenerated and renovated."

33 Formula Concordiae distinguishes with wonderful precision between the two ideas of justification and the indwelling of the essential truth of God, or of God in the justified. "The question of the essential truth of God dwelling in us demands a right explanation. Though God the Father, God the Son, and God the Holy Ghost (who is eternal and substantial righteousness) dwells in the elect of God by their faith, who are justified by Christ and reconciled with God . . . nevertheless this indwelling of God is not that truth of faith which St. Paul mentions, calling it the Truth of God, and for the sake of which we are proclaimed righteous before the face of God. The indwelling of God follows the preceding truth of faith, which is nothing but the remission of sins and the reception of the sinner into grace, solely for the achievement and the most perfect merit of the one Christ." Pars. II, art. III. (54), Hase, 695.

34 Scheele, Symbolic, page 59.

35 Op. cit. 61. See above.

36 As faith receives Christ, Who is our truth, and is wholly given to the grace of God in Christ, it is granted justification just because of Christ, and not because it is our work, *Conf. Helv. poster.* XV, Niem., 495.

37 "Faith does not justify or save, because it is something valuable in itself, but only because it receives the promised grace," *Apol. II* (56), Hase 70. Cf. (86) 76.

38 Catech. Palatin LXI: "Cur sola fide te justum esse affirmas?—Not that I please God by the merit of my faith, but that the satisfaction, the righteousness and the holiness of Christ alone are my truth before God. And I can receive and call it my own by no other way but faith." Niem., 443.

Christ's merit, which is ascribed to man.³⁹ In other words, faith serves for a foundation to an outer and juridical phenomenon, not a moral one.⁴⁰

Then what importance have the works of man in his justification, that is his moral efforts and his progress in virtue? It is evident that if good works are at all supposed in justification, it is only as a phenomenon, which co-exists with the act of salvation or follows it, but has no productive, participatory significance. In the symbolical books this idea is perfectly clearly expressed. For instance the Augsburg Confession, acknowledging that "justificatory faith must bear good fruit," hastens to add that the remission of sins comes from faith.⁴¹

Or take the *Apologia*: "Receiving the absolution of sins means being justified . . . Alone through our faith in Christ, not through love, neither for love or for works do we receive the remission of sins, though love follows faith. And so, we are justified only by faith, taking the word to justify in the sense of wrong being made right or being regenerated."⁴²

Consequently, faith as opposed to work achieves our justification, even if works do not mean exterior acts, but the whole moral attitude or disposition. This disposition takes no part in justification and does not assist it; more than that, there could be no such disposition in man before he was justified. "Our opponents write very unwisely as if men, subject to the eternal wrath, can merit the remission of sins through works of love, when it is impossible to love God before faith earned for us the remission of sins. The heart, which truly feels that God is angry, could not love God before it was pacified. So long as we fear Him and think that He inflicts eternal death on us, human nature can not force itself to love that which is angry, which condemns and punishes."⁴³ What is then left of the faith that justifies if the "accompanying love" must be distinguished from it and is not to share with it the work of justification? In spite of all their discussions of the living faith, the Protestants must acknowledge that, in their teaching, the abstract phenomenon of reception properly speaking is that which justifies in itself, and not in its reaction on the soul; not because this faith is living. "When people believe that they are accepted into grace and that their sins are remitted for the sake of Christ, who by His death atoned for our sins, such a faith is accepted of God as truth before Him."⁴⁴

The *Apologia* speaks still more definitely: "we must not think, that

39 Bretschneider, Op. cit. 636: "Faith alone justifies, not good works (*bona opera*), whether you take them to be pious exercises chosen at will, or doing your duty proper [Apol. VI, Aug. Conf. art. 4, Form. Conc. art. 3], because faith alone appropriates the merit of Christ, by which man is justified" [Artic. Smalcald., part II, Art. I].

40 For instance, Scheele, Op. cit. 62: "Faith receives Christ as that by which are conquered both the wrath of God, and the personal interior restlessness of the sinner."

41 Conf. Aug. I, 6. Hase, II.

42 Apol. II, 76-78, Hase 73-74. .

43 Apol. II [36], Hase 66. Compare with Conf. Helv. XV, "We do not divide the great gift of justification, ascribing one part to the grace of God or to Christ and the other part to ourselves, to our love, or works, or merit, but we indivisibly render it to the grace of God in Christ through faith. Besides, our love and our works cannot please God, coming from the unrighteous; we must first be righteous in order to love or to work," Niem. 495.

44 Conf. Aug. I, 4. Hase, 10.

with this love for a pledge, or for the sake of this love, we receive the remission of sins and reconciliation; neither do we receive the remission of sins for the sake of other works, which follow; but by faith alone in the proper sense (*proprie dicta*) is received the remission of sins, as a promise can not be accepted any other way but by faith; and faith in the proper sense is that faith which accords with the promise.”⁴⁵ Consequently man is justified by faith, which, though rich with potential works, at the moment of justification is altogether abstract and mental, justificatory exactly by force of its mentality, as a means and an instrument by which we receive Christ’s satisfaction.⁴⁶ Consequently, Protestant justification has no place for human participation.

By so doing, Protestantism directly contradicts the longings of the moral nature of man, from which it started. The soul seeks good for the sake of good; it wants life for the sake of life. It does not want merely to be counted a number in the kingdom of God; it wants actually to live in it, experiencing freely and consciously its communion with God. Therefore the soul of man could never become reconciled to the shadowy Protestant justification. This shadowiness could be done away with only by taking the works of man to be exactly the condition, not the consequence of justification. But to a Protestant mind this would mean going back to Roman Catholicism, with its idea of man’s merit, as from a legal point of view an agreement can be considered only in the sense of a lawful foundation, some sort of value. The impossibility of balancing Protestantism and Catholicism, on a legal foundation, was well proved by the conciliatory attempt of Melanthon. In *Apologia*, he says: “we teach, that good works possess the virtue of merit, but they earn other bodily and spiritual rewards, during and after this life, and not the remission of sins, not grace or justification (this is acquired by faith alone) . . . By works we do not earn life eternal; because all this is reached by faith, because faith justifies us and propitiates God.”⁴⁷

“Because,” says Melanthon in a different passage, “evangelical righteousness, which gravitates around the promise of grace, receives justification and life without pay; but the fulfillment of law, which comes after faith, gravitates around law, in which the reward is due not without pay, but for our works; but those who are worthy of a reward were justified before they fulfilled law; before this they were transplanted into the kingdom of the Son of God and became co-heirs with Christ.”⁴⁸

Consequently, the moral growth of man in virtue has, in Melanthon’s opinion, the importance of merit, yet not for justification, but for receiving various rewards on earth and in heaven.

However, this did not mend matters, but on the contrary only made them worse. By denying merit to works before justification, in reality Melanthon made works after justification to look as something which

45 *Apol. II*, 112-113. Hase, 81.

46 “We believe, teach and confess, that faith alone is the means or the instrument through which we receive Christ the Saviour and with Him that righteousness of His, which can stand before the judgment of God.” *Form. Conc. I*, art. III [S], Hase, 584. Compare with *Conf. Belg.* art. XXII, Niem. 374: “*fides tantum est velut instrumentum, quo Christum justitiam nostram apprehendimus.*”

47 *Apol. III*, 73-75, Hase 96.

48 *Apol. 245*. Hase, 137.

is more than agreed upon and so is rewarded separately, outside of the kingdom of Heaven, which is given away for nothing. But the dangerous quality of these merits for the just valuation of the merit of Christ was not lessened by the fact of their having been acquired after justification took place. If the satisfaction Christ gave was more than sufficient, why should man acquire any more merit? And if merit on the part of man is necessary, be it only to make the reward somewhat greater, it would show that the merit of Christ was not sufficient. And above all, the theory of Melancthon did not decrease the attitude of a hireling in man, by which Catholicism sinned and which Protestantism fought; not only was it not decreased by this theory but it was strengthened and took on only a coarser aspect. According to it man did not work any more for the sake of eternal salvation and eternal life, but either for the sake of earthly prosperity or that his reward in heaven should be much greater than other people's. On the other hand the attempt of Melancthon did not either explain or prove the necessity of working for good, which our conscience so insistently suggests to us exactly as a necessity, not as a duty or something serviceable. And really, if life eternal in communion with God is given to man for nothing, what could be the worth of all other blessings in comparison with this greatest of all? Would a man care for them any longer; more than this, would he consider he has the right to wish for them? Not to mention that the good works as the result of justification; as something produced by the Holy Spirit, dwelling in the justified, do not really depend on man any longer, neither on his choice nor on his desire.⁴⁹ It looked as if unless he desired some especial boons for himself on earth or in heaven, he need not take any further thought about his moral progress leaving it entirely with the grace of the Holy Ghost, as salvation was already guaranteed to him. But this was quite contrary to the indications of experience, because conscience says that man *must* care for virtue and that without it it is not possible to be saved.

We repeat that the attempt of Melancthon only proved that there could be no neutral point for man once he accepted the legal point of view, that for it only extreme positions are possible: either the merit of Christ, or our merit, which mutually exclude each other.

The attempt of Melancthon explained nothing in religious life, it also was dangerous for the dogma of salvation by Christ alone, therefore it found no sympathy in the Protestant world.⁵⁰ Later Protestants rejected all gradation in the degrees of holiness and bliss, and

49 This is so according to the teaching the *Apologia* itself, that is, Melancthon.

50 An exception is to be found only in the *Confessio Helvetica posterior*, art. XVI, Niem. 498-499, which, however, expounds the same theory, in reality: "We do not think that we are saved by good works and that they are so necessary that without them no one has ever been saved. We are saved by the gift and the grace of the one Christ; as to works they are necessarily born of faith." . . . However, "Works which we accomplish by faith are acceptable to God. As also those are acceptable to Him, for the sake of their faith, who do good accomplished from above by the Holy Spirit, through the grace of God. To the doers of good God returns a great reward. Yet we do not ascribe it to the merit of the man who receives, but to the loving kindness, condescension and faithfulness of God, who promises and grants, who, though He did not owe anything, promised that He will reward His true worshippers, and grants it to all those who adore Him."

affirmed very forcibly that holiness (not to mention that it is impossible without justification) has no importance either for justification or for the eternal salvation in general.⁵¹

In spite of their sincere wish to be true to experience and to offer consolation to the conscience of believers, the Protestants, as it appears, were able to do nothing at all, holding to the legal foundation. Trying to avoid the extreme features of Catholicism, they went to the other extreme: they left the inner side of justification entirely without attention. Of course, Protestants always said that they insist upon good works,⁵² that they agree that virtue is necessary in order that faith should be living and justificatory⁵³, and the accusations which claim that they preach a teaching, which is dangerous to morality, is founded either on a misunderstanding or on a malignant distortion of the Protestant teaching⁵⁴. But all this is but the voice of the conscience, which will pierce through, and a concession to the demands of human nature; a concession not justified by the teaching. In spite of all these protestations, the necessity of good works remains without foundation in the teachings of the Protestants as long as the impetus towards them is not placed in salvation, but outside of it: in the sense of duty, in gratitude to God and the like.⁵⁵

Yet if reason is to preserve the legal point of view, it will always find a pretext for asking: if works have no importance whatever for God, how can they be considered to be a rendering of thanks to God, and is there any sense in fulfilling a duty by which nobody profits? And as this question can only be answered negatively, the necessity of conscious and intentional good works falls through of itself. The life of the justified loses its moral character, and conscience receives no pacification.

(To be continued.)

51 Form. Conc. I, art. IV (7), Hase, 583: "Good works penitus excludenda sint not only when justification by faith is concerned, but also when de salute nostra aeterna disputatur."

52 Apol. III (80), Hase, 97: "We praise and demand good deeds and point out many reasons why they should be done." Compare with Conf. Helv. XVI, Niem., 498: "Concerning the true or philosophical virtues, true good works, and about the true duties of the Christian man we teach zealously, and try to impart them to all, in as far as our endeavor and powers permit us; we convict the idleness and the hypocrisy of those who glorify and confess the Gospels by their mouths, but basely put them to shame by their lives; and in order to achieve this we put forward the awful threats of the Lord and His great promises and generous rewards, in order to convince, to console, and to convict."

53 "If," says Martensen (Dogmatik, 369-370), "the Roman Church maintains that this teaching is dangerous for morality, it is disregarding the constant teaching of the Evangelical Church, that justifying faith cannot exist in the soul, when the soul is in a dead or merely a passive condition, but that faith, as a living fruit bearing seed, contains in itself a powerful productive force, which will necessarily bring forth the development of holy life."

54 In the words of Biedermaier (Dogmatik, 451): "If Catholic dogmatics from time to time, burning with zeal for good work, anathematized those who deny works, it showed simply a lack of understanding, or a malignant distortion of the Protestant teaching, by doing which, however, Romish polemics still try to throw dust in people's eyes."

55 "Works must be accomplished either because of God's commandment, or for the exercise of faith, or for the sake of confession and the rendering of thanks," Apol. III (68), Hase, 95. Compare with Basilien, Prior. Con. Disp. XXIV: "Works are done by the faithful not as a satisfaction for sins, but only to show that to some extent we are grateful to the Lord our God for the great benefits shown to us in Christ," Niem., 100.

Notes on the American (Protestant Episcopal) Book of Common Prayer

Report Prepared and Published by a Special Committee of The
Holy Synod of the Russian Orthodox Church Appointed to Consider
Questions Relating to Reception of Anglicans and Old Catholics
into Union with the Orthodox Catholic Church

PREFACE

IN 1904 the late Patriarch Tikhon of Moscow and All Russia, then Archbishop of the Russian Orthodox Church in North America, requested the Holy Synod to issue an official statement for his information and guidance in questions regarding the reception into the Church of Protestant Episcopalians who had been converted to the Orthodox Catholic Faith. In particular, it was necessary to know the Russian Holy Synod's ruling on the proposal of some Protestant Episcopalians that they be received into the Orthodox Catholic Church but be permitted to continue to conduct Church Services and administer Sacraments according to the Rites and Formularies laid down in the Protestant Episcopal Book of Common Prayer. Would such procedure be possible where an entire Protestant Episcopal congregation, led by its minister, applied for admission to the Orthodox Catholic Church? Should a Protestant Episcopal minister be considered as already in Priestly Orders upon his entering the Orthodox Catholic Church, or should he be received as a layman and, if he desired to become one of the clergy, be Ordained by the Orthodox Catholic Bishop? The answer to these important questions required a careful and fully authoritative consideration of the Book of Common Prayer of the Protestant Episcopal Church in the United States as well as an official determination of how the Orders, i. e. ordinations of Clergy, of the Protestant Episcopal Church and Anglican Communion could be received in the Orthodox Catholic Church of Russia. The question was practical, not theoretical, and concerned the daily life and practice of the Russian Church and its Bishops in America, not any general determination for all Orthodoxy. Yet the Russian Holy Synod could not decide upon a practical policy without first determining that it was dictated by the underlying principles of Orthodoxy applied theoretically to the facts of the situation, and certainly a determination by the Holy Synod of Russia in such a matter could be only in accordance with what Orthodoxy in general must also determine when She does take action. The Report as accepted by the Holy Synod and used as the basis of its order to the Russian Archbishop of North America is, therefore, of the highest authority and importance. Its conclusions are of a general application to all Protestant bodies and rites considering any plan or hope of union with Orthodox Catholic Churches of the East.

It is true, unfortunately, that the Alcuin Club English version, published by a society in the Church of England, was prefaced by a statement that "The opinions given in these 'Observations' are only an expression of the individual views of the authors." This statement, however, is quite incorrect. In publishing the Report in the English Supplement the "*Russian Orthodox American Messenger*," official organ of the Russian Archdiocese in North America, gave it an official standing and authority and described it as "composed from the Orthodox

point of view." The Holy Synod accepted and approved the Report and took action pursuant to its conclusions and recommendations. His Eminence, Metropolitan Platon, then Archbishop Platon and, as at present, Head of the Russian Orthodox Church in North America, declared in 1911 that "These Notes may be taken as the Russian Orthodox view."

The recommendations of this Report were put into actual practice by the order of the Holy Synod in the new ordination by Russian Archbishops in America of two former Protestant Episcopal ministers who became Orthodox Catholics. The first of these cases, that of Reverend Ingram N. W. Irvine, occurred in 1905 at the hands of the late Patriarch Tikhon, then Archbishop of North America, and was the occasion of a great outburst of criticism and condemnation directed by Protestant Episcopalian clergy and press against the Russian Church and against the late Patriarch Tikhon personally. The indignation of the Protestant Episcopalians was so great as to move one of their leading journals to demand editorially the recall of Archbishop Tikhon from America on the grounds that his usefulness in this country was at an end when he ventured to reordain a Protestant Episcopal minister as an Orthodox Catholic Priest. The Archbishop Tikhon replied that his action rested on these very *Notes* and the order of the Holy Synod pursuant to this Report. The words of the late Patriarch were: "I am commanded by the order of the Russian Holy Synod of October 19, 1904, to reordain Anglican priests who are desirous of joining us. . . . I could not consider Dr. Irvine in any other way than as a layman." Of course, the action of Archbishop Tikhon was fully upheld by the Holy Synod, and his final recall from America was only to assume larger responsibilities and honors in Russia and finally to become the Confessor Patriarch of blessed memory. No fuller or more conclusive proof of the official authority of the views and recommendations expressed in the following Report could be found than this incident supplied.

The English translation of the Report published below is taken from the English Supplement to the official Russian Orthodox organ in America, *The Russian Orthodox American Messenger*, April 1905. This was an incomplete text of the Report, but the omissions have been supplied below. The Alcuin Club, a Church of England society for the study of liturgics and ceremonial, published an English translation of the Report in 1917. (*Russian Observations on the American Prayer Book*, translated by Wilfred J. Barnes and edited with notes by Walter Howard Frere, A. R. Mowbray, London, 1917.) We have carefully compared this latter English text with that published officially by the Russian Church in North America. In some places the variations are of great importance and radically alter the meaning expressed by the Report. We have thought it best to indicate the variations in translation wherever they are of any marked significance. This has been done in footnotes. The footnotes also deal with some peculiarities of the translation and occasionally explain some obscure or confusing use of terms or diction. Except for occasional correction of manuscript errors and the addition of the omitted passages the text published below is identical with that originally published by the *Russian Orthodox American Messenger*. The passages omitted in that publication and supplied here have been enclosed in brackets and marked *A. C.*, indicating that the translation of them is that given in the Alcuin Club's

publication. The quoted passages in footnotes, marked *A. C.*, are the version given in the same publication. The Editor is solely responsible for the footnotes.

The report falls naturally into two major parts: Part One being based on the Seven Sacraments and a search for related or analogous rites in the Book of Common Prayer; Part Two being an examination of those lesser services of the Book of Common Prayer which have no relation to the Seven Sacraments, and the general conclusions and recommendations.—EDITOR.

PART ONE

Protestant Episcopal Prayer Book Rites and The Seven Orthodox Catholic Sacraments

I. The Order for the Administration of the Lord's Supper or Holy Communion.

1. The first question a man brought up in Eastern Orthodoxy is sure to ask concerning the Order of the Holy Communion is as to the clearness and precision with which the Order expresses the belief in the transubstantiation¹ of the consecrated gifts into the Body and Blood of Christ—the very cornerstone of the Orthodox Liturgy. In this the Orthodox point of view cannot be entirely satisfied with the Book of Common Prayer. Leaving the English Order out of question, we find that the American Invocation also speaks only of “blessing and sanctifying, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine.” As to the transubstantiation it is mentioned in the vaguest way, which allows many interpretations: “that we, receiving them according to thy Son our Saviour Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.”

In order to see all the indefiniteness² of this expression it is enough to compare the Order of Communion with any of the Church Liturgies, even with the Liturgy of Basilius the Great which is especially cautious in all its expressions concerning transubstantiation and which speaks about the communion of bread directly after transubstantiation (“us, who now commune from the one bread and cup . . .”). Even if we do not take into consideration the expression “having transubstantiated by thy Holy Spirit,” which was evidently added to the text at a late epoch, in order, perhaps, to compare with the Liturgy of John Chrysostom, we still invoke the Holy Spirit not only that the gifts should be “blessed and sanctified,” but also to make “the bread into the *very* precious Body of our Lord, God and Saviour Jesus Christ, and this holy cup into the *very* precious Blood of our Lord, God, and Saviour, Jesus Christ, which was shed for the life of the world.”

1. A striking and significant difference between the English text of the *Alcuin Club* publication of this Report and that of the *Russian Orthodox Messenger* as given here is that the former, prepared by Anglicans for Church of England readers, never uses the term transubstantiation whereas the official Russian translation uses this consistently throughout in expressing the effect of consecration of the Gifts of Bread and Wine in the Divine Liturgy.

2. *Alcuin Club* text renders this “In order to see fully the vagueness.”

2) The second important feature of the Orthodox Liturgy is the belief that the Eucharist is an oblation for the living and the dead. This belief is expressed with an uncompromising clearness in our Offertory as well as in the prayer "No one is worthy," which, prefacing the Sacrament, offers a clue for the understanding of other passages which might appear to us less clear and precise if taken each separately. The matter stands very differently in the Book of Common Prayer. The American Oblation says that by offering the holy gifts to the Divine Majesty we celebrate the memorial his Son hath commanded us to make. But the Communion says nothing, either in this passage or in any other, concerning the sacrificial significance of this offering.³ We may find some likeness between our *Proscomidia* and the Offertory, as the latter has preserved the prayers for the living and even some allusion to the dead, yet it in no wise mentions the gifts, that are laid down on the table at this precise moment, speaking only about prayers, offerings and alms, if they happen to be collected at this time.

In the American Book of Common Prayer, however, the Invocation is followed by the prayer: "And we earnestly desire thy fatherly goodness," etc., in which we find the "whole Church" of God mentioned and the prayer that God should "mercifully accept this our sacrifice of praise and thanksgiving." But we must not forget that in the English edition this very prayer follows the Communion being used as a thanksgiving for it, and this will show us how vaguely it mentions the sacrificial significance of the Sacrament, all the more so that the Book of Common Prayer applies the name of "sacrifice of praise and thanksgiving" to any prayer, expressing gratitude, as for instance the prayer to be used at Sea: "O most blessed and glorious Lord God," etc.

Of course, we may be given the example of several very ancient Liturgies, in which the idea of the transubstantiation and of the sacrifice is expressed just as vaguely. Such are the Gallican, the Mosarab and the Western Roman Liturgies, and especially the Ethiopian text of the Apostolic Regulations (concerning the transubstantiation and the sacrifice), which lacks even the slight allusion to the Body of Christ that we find in the Anglican Order of Communion. But to this we may reply that

a) All that is vague in the consecration of the gifts of the Roman, Gallican and Mosarabian Liturgies is made quite clear by some other of their passages, by the offertory, for instance, or by the communion itself which speaks about the "union of the Body of Christ—*conjunction*," in other words which clearly gives to the elements the name of the Body of Christ.

b) All these Liturgies, not excepting the Liturgy of the Apostolic Regulations, obviously differ from the Anglican Communion service when they speak about the fruits of communion. Once the transubstantiation took place and the gifts have become the Body and Blood of Christ,⁴ it

3. A remarkable footnote to this passage in the A. C. text presents the proposition that for the Church of England and Anglicans the words 'offer' and 'memorial' used in the Communion Service are "technical and sacrificial" in themselves. This theory of the use of these words in the ritual of the English Reformers and present-day Protestant Episcopal Church is repudiated by the general consensus of Anglican Reformation writings (vide Cranmer, Hooker, etc.) and certainly is not supported by any consistent general teaching or belief in the Protestant Episcopal Church today.

4. A. C. renders this "If the Gifts are changed into the Body and Blood of Christ," thereby destroying the positive affirmation of the fact of transubstantiation in the Consecrated Gifts.

becomes obvious that an Orthodox person could not pray, when receiving the gifts, that together with them he should also receive the Body of Christ, which has already been given to him. Therefore, he prays for the fruits of the partaking of the Body and Blood: the sobering of the soul, the forgiveness of sins, the consecration.⁵ He also prays that the partaking of the Body and Blood should not become for him the cause of his being judged and condemned. This is what we find in all Liturgies. Yet the Book of Common Prayer prays for the partaking of the Body and Blood as if it was something which was to follow the partaking of the gifts. It seems as if this would imply that the gifts and the Body and Blood are by no means identical for the communicant.⁶ If we have no sufficient grounds to take this for an open denial of the doctrine of transubstantiation, we equally have no grounds to take it for a clear and direct acceptance of this doctrine.

(c) It is very important that we should not forget that in the Primitive Church the Eucharist was not a debatable question, that this Church never gave any one any cause to doubt her sound belief in the Eucharist.⁷

5. The Russian translators here, as is common with them, use the word consecration as the equivalent of sanctification. Their general use of the word consecration to express the idea of becoming holy and filled with the Holy Spirit indicates conversely what the term consecration must mean to Orthodox minds when applied to the action of the Divine Liturgy or the conferring Holy Orders.

6. This separation of the consecrated Gifts from the Body and Blood of Christ is characteristic of the entire Anglican teaching as found in the Prayer Book. The Anglican at Communion is bidden to receive "this" (Consecrated Bread and Wine) "in memory" of the Sacrificed Body and Blood of Christ, and therefore it is natural that, receiving the "memorials," he should pray that he *might also receive* or become a partaker of the true Body and Blood of Christ (see Orthodox Catholic Review, March, 1927, page 106). The Anglican and Protestant Episcopal teaching reduces to the idea that reception of the true Body and Blood of Christ "spiritually" and "after an heavenly manner" is a *possible* but quite independent and distinct noncommittant interior action or process which may or may not accompany the outward reception of the Consecrated Gifts.

7. The A. C. version is radically different in meaning, translating this passage as: "In the ancient Church the question of the Eucharist was not a controversial question; and the Church itself did not raise suspicions against anyone on the grounds of his Eucharistic beliefs." The two outstanding differences between this and the official Russian translation above are of vital importance. (1) To say, as the Russian does, that the Eucharistic teaching "was not debatable" implies necessarily that the teaching was so fixed and firmly required that it could not be disputed or misinterpreted. But to say that it "was not a controversial question" carries no such meaning, but merely records the fact that it did not form the subject of dispute. The inference of this last is, obviously, the question, If the Early Church raised no dispute over the Eucharist, why dispute *any* interpretation of it today? This attitude of Anglican "comprehensiveness" is far from the Russian Orthodox intent. (2) This same difference is intensified by the different translations of the rest of the passage. The Russian translation strengthens the implication of a fixed and indisputable teaching in the Early Church by declaring that "this Church never gave anyone *any cause to doubt Her sound belief.*" The Anglican translator, on the other hand, misses this sense entirely and presents Eucharistic belief as a matter of indifference to the Early Church by saying that for his belief on this Sacrament (no matter what that belief) "the Church itself did not raise suspicions against anyone." This distortion of the meaning of the passage is a serious misrepresentation of the Orthodox adherence to the fact that a fixedly required Eucharistic teaching existed throughout the Early Church.

The Book of Common Prayer has to reckon with a wide spread dissent⁸ concerning this question. Moreover, it belongs to a church which clearly professes a protestant doctrine, both in its catechism and in its symbolical books. A document of this origin and of this epoch ought to be as definite concerning this question as the ritualistic documents which treat of the Holy Trinity, the two wills in the Person of Jesus Christ, and other subjects which were all important at the respective epochs of these books.⁹

8. A. C. presents a divergent translation of quite different meaning: "However, the Book of Common Prayer must be regarded as being at variance with the whole Church on this question, and as belonging to a Church which in its symbolical literature and in its catechism confesses a doctrine which is clearly protestant." While such a statement is no doubt true and can be derived by implication from what the Russian text says, the logical structure of the argument requires what the Russian translation gives as will be seen by the parallel arrangement of the contrast between the Anglican and the Early Church given in the next note below. It seems that this severely logical structure of the argument at this point entirely escaped the Anglican translator.

9. The Russian translator has left this passage rather obscurely put in the English. A. C. presents an excellent and illuminating rendering: "Considering the origin of the document and the epoch to which it belongs, it (the Book of Common Prayer Order of Communion) must be required to exhibit a definiteness on this question (of the Eucharistic teaching of sacrifice and transubstantiation) no less than the definiteness which liturgical monuments, hailing from the time of controversies about the Holy Trinity, about the wills in the Person of Jesus Christ, etc., exhibit upon these subjects."

The whole argument of this and the preceding paragraph is of such importance as a summing up of the consideration of the Order of Communion in the Anglican Prayer Book, and seems to be so obscure in the translation, that it may be desirable to set it its clear logical form as follows:

Viewing the Liturgies of the Church and the Prayer Book Order of Communion of Anglicanism with regard to their respective origins, questions in dispute in the church and epochs which produced them, and the definite dogmatic emphasis each exhibits, we find that

the Early Church
had a fixed Eucharistic doctrine which was undisputed and was received throughout Christendom without dissent: and

had a general teaching so fully consistent with this Eucharistic doctrine that She "never gave any one any cause to doubt" that She held this Eucharistic belief.

Anglicanism
has no fixed undisputed Eucharistic teaching, but exists in a world of controversy and dissent over the question of the Eucharist: and

by a general Protestant teaching expressed in its catechism and doctrinal literature and rites implies also a Protestant repudiation of Eucharistic doctrine.

But the Early Church produced Her Liturgies and rites out of the period of general dissent and controversy over the Trinity, the Person of Christ, etc., and these Liturgies bear unequivocally definite witness to a clear and distinct determination of those questions.

Therefore the Anglican Communion Service and Book of Common Prayer, produced out of Eucharistic controversy, facing dissent on the Eucharistic doctrine, and because of their association with Protestant denial of the Faith in other respects naturally suspect of Protestant denial of the Eucharistic sacrifice, must be required to bear as definite and unmistakable witness to the proper doctrine of Eucharistic Sacrifice and transubstantiation as the Church's historic Liturgies bear to the doctrines concerning the Trinity and the Person of Christ.

II. *The Consecration of Bishops and the Ordination of Priests and Deacons.*

Next comes the question whether the ordination of the members of the church hierarchy, as prescribed by the Book of Common Prayer, can be considered in accordance with the elementary conditions which make the Sacrament effective. This question has been made clear enough by a whole literature that was written concerning it in Russia and abroad, and an affirmative answer can be considered well founded. The essential parts of the Sacrament of the Holy Orders, considered strictly necessary by the Russian Church, namely the laying on of hands and the prayer of the Bishop, are contained in the Anglican Order, and the prayers satisfy the *minimum* of our requests established on the grounds of the comparative study of the Orders of Consecration, which the Church considers satisfactory.¹⁰

[“But if this rite is to be sanctioned for use, it is not enough that it should include the essential exterior elements of the sacrament of ordination. In the case of congregations that have become Orthodox, the rite of ordination ought to express also the Orthodox conception of the Church’s ministry, or at least to presuppose it; it ought not to contain anything discordant with it. The Anglican rite does not satisfy this demand in a sufficient degree.”—A. C. version (omitted in Russian translation as published.)]

But though expressing no unorthodox views concerning the hierarchy and the Holy Orders in any direct manner, the Anglican Sacrament bears many indirect signs and traces of a religious manner of belief, which differs from the Orthodox. Even such purely superficial peculiarities as defining the priesthood as the service of *the word and the sacraments*, or the placing of the preaching of the word of God above all other functions, expressed by the handling of the Bible during ordinations of all the degrees, bear clear witness that this ritual arose on a very different dogmatical soil. Moreover, if we examine the Ordinal’s historical origin or compare it to the Roman Pontifical, its peculiarities will become only the more apparent and most probably we shall discover other peculiarities we have overlooked on first examination. We have examined the changes the English Ordinal has introduced into the procedure of the Holy Orders and also the influences which have worked the change; and we have come to think that the new Ordinal was established not only because the old Roman Catholic one was too complicated and had too many later additions, but also because the beliefs concerning the Holy Orders have changed, because the ideas, which were at the foundation of all the later additions and partly of some of the original parts of the ancient Ordinal, have to be doubted and denied.¹¹

10. The Anglican Ordinal for Priests and Bishops here considered, is, of course, the present rectified Order which bears the corrections dating from 1662. The invalid and utterly ineffectual Ordinal in use for a hundred and three years previous to that time, the invalid rite which totally cut off the Apostolic Succession of Bishops in the Church of England in 1559 and was used continually until 1662, is not considered here (nor are we aware that any Orthodox theologians or authorities have considered that rite at any time). The purpose of this Report was to consider the existing rites, not Apostolic Succession or the effect of the old invalid forms in breaking it.

11. On this change of fundamental ideas in the Church of England see *Orthodox Catholic Review*, March, 1927, pp. 104-105. A note in A. C. proposes that “it would be probably more true to observe that the changes were due

1) The Roman Catholic doctrine concerning priesthood grew out of the ruling idea of sacrifice;¹² and the superior dignity of the priests,¹³ as well as their fundamental difference from the lay people, rested just on this idea. The Sacramental significance of the act of consecration was likewise founded on the same idea, as the "*character indelebilis*" expresses one power or another in regard to the Eucharist oblation. This power found an especially graphic expression in the ordination of priests.¹⁴ And it was this point around which the change of the beliefs was originally started.¹⁵ The new idea of the Eucharist, which took away from it its sacrificial character,¹⁶ was followed by a corresponding change in the idea of the nature of divine ministry, which refused to see in it a sacrificial function.¹⁷ It is not groundless to think that it was this change in the idea of the Eucharist that brought about the change in the Ordinal. In the new Ordinal we find no imperative formula, which imparted to the priest "the power to offer the sacrifice to God and to perform masses for the living and the dead"; we find no reference whatever to this power, not even an allusion similar to the one contained in the expression *sacerdotium*, when the altar is mentioned. All this is equally true concerning the Ordinal of priests,¹⁸ deacons and bishops. That such a neglect

to a wish to return from the medieval conceptions of priesthood, which had forced their way into Latin rites, to the earlier and more biblical conceptions which the older parts of the Church's rites expressed." We regret that historically we find no evidence of this and are unable to agree with the contention of the Anglican Editor. Nor do we know of any "medieval conceptions of priesthood" expressed by the Latin rites which are not also expressed by our own Orthodox Catholic rites and universally held by all parts of the historic Apostolic Church.

12. *A. C.* translates this quite the reverse in meaning when it puts: "In the Roman Catholic Church the teaching about ordination developed in such a way that the idea of sacrificial offering attained the first rank in it."

13. Both in the Preface and in a note the Editor of the *A. C.* version of the Report objects to the Russian use of the Russian term which strictly means merely minister or presbyter rather than that which can only be translated Priest. Yet, in these two cases, where the ordination of Priests by the Roman Catholic Pontifical is referred to, the *A. C.* version uses the terms minister and presbyter where the official Russian translator has used the word priest as he has in all places throughout the English text.

14. *A. C.* renders this: "It is at this point, more than at any other that there has occurred a change of belief in the English Church."

15. *A. C.* gives a fuller translation of this passage as follows: "The new interpretation of the Eucharist, combined with the denial of its sacrificial character, and entailing the destruction and removal of altars from the churches, and the substitution of tables for them, was followed by a corresponding conception of the nature of the priestly ministry as well, which did not acknowledge in it any function of sacrificial offering."

16. A footnote in *A. C.* maintains for the Anglicans that "It has never been more than a party in the English Church that has denied the sacrificial character of the Eucharist or the Priesthood. The great Anglican divines have, on the contrary, continuously maintained it." To this one must add the fact that the "party" denying it has dominated the Church of England up to the present generation practically continuously and is and ever has been in full communion with all the Bishops of the Anglican Communion without censure or rebuke. And as for Anglican divines, Cranmer, the most outstanding Anglican Archbishop of all history, declared the Sacrifice of the Mass to be "neither a Sacrifice of propitiation, nor yet a sacrifice of laud or thanksgiving, nor in any way allowed by God, but abominable and detestable," and Hooker, the greatest English canonist declared "Sacrifice is no part of the (English) Church's ministry." Other examples of similar statements from Anglican

could not have happened by a mere chance is quite sufficiently proven by the very point of view of Archbishop Cranmer concerning the Eucharist, shared by this great leader of the Reformation, who might also be the author of the Ordinal, and his nearest co-workers. Consequently, it would seem as if the Anglican Ordinal of the Holy Orders was meant to express an idea of the priesthood, which excluded the power to consecrate and offer the bloodless sacrifice.¹⁷

2) As soon as the Roman Catholic ideas of the priesthood were repudiated, the way was clear for the purely protestant ideas on the subject. The Reformation influences of Switzerland received a strong hold over England in the reign of Edward VI. Archbishop Cranmer as well as all the bishops who shared his ideas were in close intercourse with the protestant leaders of the continent and took their advice in the affairs of the Church, and amongst others in the ratification of the Prayer Book. The formulation of the new Ordinal was influenced by a suggestion of one of the continental reformers, Martin Buzer, which can be found in his book "*De ordinatione legitima ministrorum revocanda*," and which though acknowledging the "three grades of priests and curators of the Church," sees no essential difference between them and offers only one formula for the consecration of all the three.¹⁸ In view of these relations between the English reformers and the continental protestants who certainly abolished the Episcopal order and the doctrine of the apostolic succession of grace, it is only natural for us to wonder as to the exact position of the Anglican Ordinal in regard to the hierarchical grades and the sacramental character of their ordinations. The Anglican Church expresses its attitude towards the three grades of the Church hierarchy it has preserved in the Preface to the Ordinal. It claims

prelates and authorities could be cited without end. This A. C. footnote cites *Tracts for the Times*, chiefly written by Newman, and the *Responsio* of the English Archbishops to the Pope (1897) as authorities. With regard to the first it is sufficient to say that these tracts, upon their appearance, received the generally condemnatory comment of no less than forty Bishops in England within five years (see Bicknell's *Judgment of the Bishops upon Tractarian Theology*). Newman, the chief writer and leader of the movement, left the Church of England and died a Roman Catholic Cardinal. His works and the Tractarian movement can hardly be cited as representative of the official or actual Church of England. With regard to the statement of the English Archbishops in their *Responsio* to the Pope, "We truly teach the doctrine of Eucharistic sacrifice," it is sufficient to cite their own description of what they call "Eucharistic sacrifice." It will be seen at once that while they do teach, they teach not as we teach; and that while they have a doctrine, it is not our doctrine. The English Archbishops in this same document defined their Eucharistic sacrifice as consisting of three parts; first, praise and thanksgiving, second, pleading and representing the Sacrifice of the Cross, and third, the sacrifice of ourselves; and this they "are accustomed to call the Eucharistic sacrifice."

17. A. C. renders this: "*The Anglican rite of ordination was so drawn up as to express a view of ordination which did not include in it power to consecrate and offer the bloodless sacrifice.*" To this the Editor raises objection in another footnote citing again the *Responsio* of the English Archbishops.

18. It was not until the rise of the Presbyterians in England that the Church of England began to assert the peculiar right of the Bishops alone to ordain and it is still common belief admitted even in the highest Church of England circles that the only difference between that body and the Continental Protestant bodies is in the form of government and organization.

as a historical fact, that ever since the days of the Apostles there existed in the Church of Christ the following three grades of ministers: bishops, priests, and deacons. But it does not establish the dogmatical significance of such an order, neither does it acknowledge its divine origin. The same tone is preserved when it says that, in view of the high honor in which the above-named offices were always held, no one ever dared to fill them without having been called, tried and admitted by the legal authorities through prayer and the laying on of hands. Consequently, once more, it is not the dogmatical necessity of the episcopal consecration, which is thus established, but the historical fact of the clerical dignity being so honorable that no man could be allowed into the church hierarchy "by his own private authority," (1550) without the customary prayers and the laying on of hands. As to the existence of the three clerical grades in the future we find a statement, that these grades should continue to be reverenced in the Anglican Church; no man can be considered truly a Bishop, a priest or a deacon of the Anglican Church unless he was called, tried and admitted to fulfill one of these functions in accordance with the Ordinal. In this statement we do not find any unconditioned acknowledgment of the three grades of the church hierarchy and strictly speaking it seems to us that the necessary condition of the episcopal ordination is claimed here only for the Anglican Church and not for all the churches. Thus the question is limited to the empirical side alone and to the boundaries of England, which can be explained by the practical character of the Ordinal, which concerned itself with the building up of its own church, never looking deep in the dogmatical principles. But it is also possible to draw the conclusion that the formulators abstain from any unreserved dogmatical statements for fear of condemning the protestant denominations on the continent,¹⁹ preferring to keep to the point of view of the jurisdiction and not of the dogma. In the future an indefiniteness of this kind in a matter of principle and the holding to a legal point of view would facilitate for the Anglican Church the acceptance of presbyterian ordinations, which did take place in the course of its history.²⁰ It also facilitated the forming of the intention (1689) to acknowledge the members of foreign clergies without repeating the laying on of hands, or at any rate after an especially simplified Ordinal, and to accept the English clergy of Presbyterian ordination after a conditional laying on of hands, which was agreed upon. One would be justified in taking this indefiniteness for one of the manifestations of the "*comprehensiveness*," which the Anglicans themselves acknowledge to be a characteristic of their creed and which tries to reconcile different points of view, avoiding to be consistent in any direct way.

19. This solicitude for the other Protestant bodies has always been characteristic of a large party in the Anglican Communion.

20. A certain party in the Anglican Communion of late years has belittled the significance of such acceptances of presbyterial ordinations and even cast doubt on the fact of their having occurred. A note in *A. C.* grudgingly admits that "Such cases probably existed, and were connived at by some in authority; but they were against the law." Divines of the reign of Henry VIII held quite generally to the theory that lawful ministers of the Church were such as had the King's authority to serve congregations.

The prayers of the Ordinal do not take away anything from the vagueness of the Preface's statements. They state that God established the different grades of the servants of the church, that Christ sent into the world his apostles, prophets, evangelists, teachers and pastors. But this last sentence, though quoted from the Apostle (1Cor. 13,28) does not necessarily mean that the grades of Bishops, priests and deacons alone were divinely established. Quite the contrary this sentence can very naturally be interpreted as Calvin interpreted them, seeing in them an indication that there are only two permanent offices in the church: the office of the pastors and the office of the teachers, the duties of the former consisting in officiating in the churches, in preaching the Gospels and of administering the Sacraments, and the duties in the teachers being restricted to the interpretation of the Scriptures.

And though the formulators of the Ordinal did not fully accept the form of the ordination recommended by Buzer, but composed an especial form for every grade, it would seem to us, that they did not especially try to define the difference between the grades, which would place the dogmatical significance of this three-fold hierarchical order above any doubts. In this they did not follow the example of the Roman Pontifical, which is so firm and so definite that the strict difference between the grades could be established alone by the comparison it draws between the bishops, priests and deacons and the archpriest, the priests and the levites in the Old Testaments, and the Apostles, the 70 disciples and the deacons in the New Testament. Before the ratification of the Book of Common Prayer in 1662, it made still less difference between the three Ordinals (in the trials), which was probably due to the work of Buzer being their common source. In these days, the imperative formulas did not mention the grade of the man who was ordained, and the same Gospel (John X, 1-16) was read whether it was a priest who was ordained, or a bishop who was consecrated.

Thus, the Anglican Ordinal does not satisfactorily express the idea of the divinely established three-fold church hierarchy, which admits the possibility of this idea being given a protestant interpretation; also it would not be entirely groundless to suppose, that this vagueness was intentional on the part of the formulators.²¹

3) It is impossible to overlook, in the Anglican Ordinal, a certain slackness in representing the action of grace in the act of the Holy Orders, if we compare it with the Roman Catholic Pontifical, which, in our eyes, is the inevitable result of the denial of the sacrificial power of the Holy Orders. This is especially true in regard to the ordination of deacons, for outside the litany, which is common to all the three grades and which prays that "grace" should be poured on the ones ordained, there is no mention of the gift of grace or of the Holy Spirit either in the prayers, which only ask for virtues the ones ordained need for their ministry, or in the imperative formula, connected with the laying on of hands and conferring the dignity of a deacon. The imperative formulas and the prayers of the other two Ordinals bring forward the

21. A. C. renders this paragraph: "The Anglican Ordinal does not express in a sufficient degree, and that presumably by the design of the compilers, the conception of a divinely established ministry divided into three orders; although at the time it was particularly essential that it should affirm such a belief if it held it; consequently it is open to the possibility of being expounded in a protestant sense."

idea of grace and of the Holy Spirit being bestowed on the ones ordained or consecrated, but this grace is not specified as strictly characterizing the church hierarchy and establishing both the difference between the clergy and the laity and the Sacramental importance of the act of Ordination. In this the utterances of the Roman Pontifical concerning the *gratia sacerdotales* are very different. Yet this peculiarity can not be given a decisive importance, because the power to condemn or to absolve, conferred on a man by the gift of the Holy Spirit, may be understood precisely in the sense of hierarchical grace properly speaking.

The American Ordinal seems to offer the formula "Take thou Authority to execute the Office of a Priest, etc.," to be a worthy occasional substitute for "Receive the Holy Ghost for the Office and Word of a Priest, etc.," a sentence which, in the English formulary of the priest's ordination, accompanies the laying on of hands and was evidently judged by the formulators to be essential. From this it would seem, that the American Ordinal shows still less eagerness concerning a more forcible expression of the idea of grace in the ordination of a priest, than the English. That the formula "Take than authority, etc.," which does not mention the gift of the Holy Ghost, is not quite the equivalent of "Receive the Holy Ghost, etc." is shown by the fact, which was alluded to above, that in 1689 the English Church intended to use the former formula when foreign clergy were received into the English Church as such and a new laying on of hands was to be dispensed with.

After we have examined the Anglican Ordinal, in connection with its historical origin, and the chief points of its doctrine of the Holy Orders, in which there is some foundation to perceive the protestant influences of the formulators, we come to the following conclusion: in some instances this Ordinal clearly shows a non-orthodox point of view in its foundation, overlooking a very important side of a priest's work, and in other instances it does not express the Orthodox idea of the hierarchy clearly enough, using—possibly intentionally—formulas and expressions which are too general and indefinite. In themselves the peculiarities of the Ordinal are of such nature, that it is not in any direct expression of unorthodox doctrines that we see their failings, but in their general tendencies, which are due to the circumstances of their origin. The general conciliatory tendencies of the Anglican Church and its desire to retain within it the episcopal order influenced the formulators, even after the birth of new ideas, to be very cautious in their expressions and to chose their words so that the old ideas would not be excluded categorically and unreservedly. Consequently, though adopted to express, the new ideas, the Ordinal proved not to be connected with them vitally enough for their being no possibility of interpreting it in any other way, but the way of the new ideas. Taken by itself, separately from the tendencies and ideas of its formulators, it may be taken to hold the Orthodox point of view also, without contradicting itself too obviously.

If the ideas concerning the sacrifice and the hierarchy, which guided the Ordinal, should be given up and the Orthodox Doctrine should be adopted, the latter could help the reinstatement of all that was omitted, as, for instance, the idea of the eucharistical power of the priest, which, if such an order of things came to pass, could be taken as part of the power to "perform sacraments," already stated by it; it also could help the establishment of an Orthodox interpretation of all

that it expresses ambiguously, vaguely, or not forcibly enough, as, for instance, the idea of the significance, of the three-fold church hierarchy, or the idea of the sacramental character of the grace the Ordinal confers.

[(This paragraph, omitted from the Russian translation, is supplied here in the A. C. version.) "But on the other hand, those which we may call latent insufficiencies of the rite—its tendency to leave room for opinions which diverge from the Orthodox form of belief—must not be authorized simply, and with nothing to counteract them, in the hope that they will be neutralized through the adoption of the true conceptions by the new members of the Orthodox Church. In order more faithfully to guard those who use the rite from the effect of the false influences which penetrate it, it would seem expedient not to rest satisfied with the possibility of setting the contents of the rite in a new light. It would be better to remove all possibility of maintaining the old ideas, and directly and firmly to bear witness to the Orthodox conception of ordination, where it differs from the protestant view. One must not, of course, expect of liturgical books a full and exact expression of dogmatic truths; but in this particular case it is permissible presumably to adopt a special standard. When a rite has been compiled with the special intention of adapting it to protestant beliefs, it will not be unreasonable, before admitting it into use, to subject it to special revision in the opposite direction. *In case it should be found necessary to authorize for the former members of the Anglican Confession their rite of ordination, it would be desirable to bring into it a clear expression of the idea of the divine institution of the three orders of the hierarchy, of the unconditional necessity of episcopal ordination, and of the power of the priest to offer the bloodless sacrifice."*]

4) Besides the protestant attitude towards the church ministry, the Anglican Ordinal of the Holy Orders reflects protestant views in some other points.²² Thus, when at his trial the ordained deacon is asked whether he is sure that in accepting this office he is interiorly moved by the Holy Ghost, the origin of such a question can be traced to the protestant religious subjectivism. When the future priest or the future bishop are asked whether they are convinced that the Holy Scriptures contain all the doctrine necessary for eternal salvation and whether they intend not to preach anything as necessary for eternal salvation unless they are convinced that it can be shown and proven by the Scriptures, this question points to the protestant principle of the exclusive authority of the Scriptures, as the only source of religious doctrine, which is accepted by the VIth Article of the Anglican creed.²³ The litany and the

22. A. C. renders this: "Besides the signs of protestant views about Church Ministry shown in the Anglican rite of ordination, there are also further protestant views rather clearly reflected in certain other passages."

23. The Thirty-nine Articles of Religion are meant by the translator in using the term Anglican creed. A note in A. C. seeks to justify the VIth Article and the general holding of the Scriptures as the sole source and authority for the doctrine necessary to salvation by admitting that there may be other church doctrine true, but not essential, which could have other source or authority. This evasion will not satisfy the Orthodox conception of the authority of Tradition.

hymns to the Holy Ghost point to the western doctrine of the descent of the Holy Ghost from the Father and from the Son. It goes without saying that peculiarities of this kind can find no room in an Orthodox *Ordinal*.

5) The ordaining of Anglican priests has this in common with the Roman rite, that not only the bishop but the priests also lay their hands on the one ordained. This rite most probably has in view the words of the Apostle concerning the laying on of hands of the priesthood and it is referred to by a Gallican document of the beginning of the VIth Century "*Statuta Ecclesiae Antiquae*," from which it was transferred into the Roman *Ordinal*, which practices it to this day in the first laying on of hands, containing accordingly to Roman theologians, the essential part of the sacrament. The other laying on of hands comes at the end of the *Ordinal*, is performed by the bishop alone and is a later addition. Some documents of Eastern origin also refer to this rite, but it never was in general use. The ancient origin of this rite and the fact that it was practiced long before the separation of the churches may allow us not to raise any essential objections.

6) Another peculiarity of the Anglican *Ordinal*, which attracts our attention, though it does not touch the dogmatical significance of church ministry in any direct way, is that it contains no rite whatever for the admission of the inferior grades of church servants, which the Anglican church, with the rest of the protestants, abolished from the very beginning.

[“7. There is also a considerable number of departures from ancient ritual in detail, for which it is not always possible to find an intelligible reason; altogether these do not make the Anglican rite a production of any high merit. For example, no useful purpose is served by the omission, amongst other ancient features of the rite, either of the confession of faith made by the candidate for the episcopate, or of the imposition of the Gospel Book on his head at the time of ordination.

“8. There is need in places of some touching-up and further adaptation to Orthodox ways of the language of the rite, for it shows signs in places of a protestant character, for example, when it uses the term ‘congregation’ instead of ‘church.’” (Omitted in Russian translation as published and supplied here in A. C. version.)]

III. The Order of the Sacrament of Baptism.

The Orthodox Church of Russia accepts the genuineness of the Anglican Baptism, and this goes to show that the Anglican form of the Sacrament, in its details, as well as in its essence, as it is found in the Book of Common Prayer, is also accepted.

As to details to which the Russian Church does not give any importance in the question of the effectiveness of the Sacrament, they are partly Roman and partly protestant in origin. Whilst the Roman Catholic ritual was adopted to protestant views, many a peculiarity came into existence, owing either to tendencies which clearly are not in harmony with Orthodox views, or to arbitrary and unjustifiable dealings with ancient practices. The peculiarities of the order of Baptism, which are protestant in their character are as follows:

1) The disuse of the exhortation,²⁴ which the American and British

24. Exorcism is intended instead of exhortation. The Anglicans, and especially the Protestant Episcopal Church in America, have gone still further recently in reducing the expression of the doctrine of original sin in the Baptismal Service.

Anglicans hold in common with the members of reformed churches. This disuse can be explained on the grounds of the dogmatical view, held by the reformed churches and which claims that the children of Christian parents are in communion with God by the mere force of their birth—so that the order of Baptism only proclaims that, which was ordained beforehand by grace.

2) The permission, contained in the American edition only, to dispense with the rite of tracing the sign of the cross on the forehead of the infant, if this omission were especially announced. A note to this paragraph states that the "church knows no worthy cause of scruple concerning the same," which to some extent vindicates the ancient custom. Still it would be most desirable that no such permission was given and no note concerning it existed in the Book of Common Prayer at all.

3) The omission of anointing with consecrated oil. In the Roman church it always is performed by the priest immediately after the Baptism, but it has no sacramental importance. But from the Russian Orthodox point of view the omission is very grave, because it is exactly this rite, accompanied by certain words, to which the Orthodox Church ascribes the significance of the Sacrament of Extreme Unction.²⁵

4) The American Book of Common Prayer does not forbid one or both parents of the baptized to be his sponsors. This is hardly in keeping with the Eastern Orthodox point of view, it goes against a very ancient custom, and there can hardly be found any serious reason for its preservation.

As to the peculiarities of Roman Origin, we have especially noticed the following:

5) The pouring of water on the infant instead of the immersion, as if they were equivalent in all cases without exception.²⁶ In the original editions of the Book of Common Prayer, the order of the Public Baptism of Infants mentioned the immersion alone as a general rule, allowing the pouring of water only if the infant was weak. But people got so accustomed to the Roman rite that this paragraph was changed and the pouring of water became generally sanctioned. At present, this is almost the only way in use both in England and in America. Yet there is no reason on the grounds of which the Western Church could be allowed such a disuse of an ancient practice.

IV. *The Order of Confirmation.*

The Anglican rite of Confirmation, performed by a bishop over children who have reached a responsible age, corresponds to the Roman

25. The term here should not be Extreme Unction but oil-anointing or Chrismation, which in a measure corresponds to the Confirmation performed by a Bishop in the West. While Chrismation is accepted in the West as the equivalent of Confirmation in that its performance admits one to first Holy Communion, the Orthodox Catholics do not accept Confirmation performed by Western Bishops as the equivalent of Chrismation for the reason that the essential Chrism (a specially prepared and Consecrated Holy Oil) is omitted in Western Confirmation.

26. In both England and America pouring of water in Baptism in the Anglican Communion has been quite generally abbreviated still further to a mere sprinkling, itself sometimes very slight. The late Archbishop Mathew of the Old Catholics of England collected a vast amount of evidence on Anglican neglect of Baptism in England and the curious methods sometimes used to sprinkle whole groups with one triple shaking of a few drops of water in their general direction. See his book, *Are Anglican Orders Valid?*

Confirmation. Yet it omits both the anointing and the formula: "I sign thee with the sign of the cross and confirm thee by the oil of salvation (*chris mate*) in the name of the Father, the Son and the Holy Ghost." In the Anglican rite, the bishop lays his hands on the confirmed praying that the Holy Ghost should strengthen them and increase his gifts in them, that the heavenly grace should preserve them, that they should grow in the Holy Ghost and that the Holy Ghost should forever abide in them. As the Book of the Apostolic Acts informs us, in their time the laying of hands on the baptized was an outward sign of the bringing down of the Holy Ghost. Yet the use of the oil, either instead of the laying on of hands as it is done in the East or along with it as it is done in the West, is such an ancient practice, that it is quite reasonable to suppose its origin also in the apostolic tradition. And so, the omission of the anointing as well as of the Roman formula is in harmony with the dogmatical theory of the Anglicans, who deny to the confirmation the importance of an actual Sacrament.

An Orthodox point of view would demand 1) the introduction of the anointing as a separate Sacrament, 2) its observation after the Baptism rightfully performed by priests, which would do away with the incommodious Roman custom demanding a bishop for its performance, and as it is impossible for a bishop to perform a confirmation after the Baptism in every individual case, necessitating its performance to be delayed till a later date. And it goes without saying that, were the practice of anointing the infants to be established, it must be accompanied by the practice of making them take part in the Communion. The Anglican order of Confirmation, as a conscious repetition on the part of the children of promises made for them by the sponsors at the time of their Baptism, can be preserved and connected with the first Confession before the Holy Communion. But in this case it ought to omit some of its exterior characteristics as superfluous.²⁷

V. The Order of Matrimony.

In the English Book of Common Prayer, the Roman Catholic order of Matrimony received some modifications, but its most fundamental characteristics and important features have been preserved. Yet when the English Book of Common Prayer was re-edited in America, in 1789, the American Episcopal Church went for some reason further than the Mother-Church and made still more modifications.²⁸

The Roman order of matrimony consists of two parts: the "*celebratio*" and the "*benedictio matrimonia*," and the English ceremony cor-

27. The A. C. rendering of this passage is worthy of quotation for the sake of the things omitted here: "So far as the protestant significance of the service of confirmation is concerned, i. e., the conscious affirmation by children of the vows made on their behalf at the time of baptism by the sponsors, this service in one or other form could be preserved and authorized for use in connection with the first confession before receiving the Sacrament of the Body and Blood of Christ. But in that case it should not preserve features which might give it, from the external point of view, the appearance of a solemn action connected with the descent of the Holy Spirit; and several expressions in the prayers, borrowed from the Catholic rite, as well as the laying on of hands itself, should be recognized as out of place."

28. There have been still further remarkable modifications in the Protestant Episcopal Church in America in the last few years.

responds to them. Yet the American Book of Common Prayer adopt the first part only, consisting of the speech of the priest, the consent of the bride and the groom to accept their several duties, the promise of mutual faithfulness, the placing of the ring on the woman's hand, the minister's prayer, the proclaiming of the couple husband and wife, and a short formula of benediction. And even this one part was abbreviated in some features as, for instance, the speech of the minister. The second part of the order, which contains the 127th or the 126th Psalm and the benediction, is omitted altogether. The Roman Catholic theologians understand the rite of matrimony to be a sort of an agreement entered into by free consent and confirmed by the priest, and they ascribe the significance of a sacrament to the first part, which better corresponds to our betrothal.

Yet the Orthodox Church considers that the blessing of the bond, pronounced by the Church, is just as essential a part of the Sacrament as the assurance on the part of the bride and the groom of their free consent to take this bond. Examining the American Book of Common Prayer, we find that it does contain the elements of this benediction in two places: 1) the prayer after the groom has placed the ring on the bride's finger, in which the priest says "send thy blessing upon these thy servants, that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge, and may even remain in perfect love and peace together, etc.," and 2) in the brief formula at the end, in which the priest blesses the couple as follows: ". . . the Lord mercifully with his favor look upon you and fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting." So that even in its present form the order of matrimony in the American Book of Common Prayer can be accepted as effective. But at the same time we cannot help regretting the abbreviations which were made in it.

The church blessing to the matrimonial bond finds its full expression in the second part, corresponding to our "after the crowning." It takes place near to the altar (whereas the first part is celebrated in the middle of the church) and was connected with the liturgy in the past and is still to be found in the English Prayer Book. Its four prayers give a fuller description of the blessings and graces which are necessary to the newly married pair, than the short prayers of the first part.

Consequently, we cannot help wishing that the American edition should re-establish at least the English order in its completeness.

VI. Omission of Sacramental Confession and Penance.

The Anglican Church has not preserved the Sacrament of Penance with the individual confession and absolution of sins. The daily morning and evening service in the church is always prefaced by an exhortation on the part of the officiating priest to those present to confess their sins. But this is followed by their repeating after him

the established form of general confession, followed by the declaration of absolution or remission of sins.²⁹

VII. *Omission of Sacrament of Unction.*

Some divines (Bishop Grafton, for instance) see an analogy to the Sacrament of Extreme Unction³⁰ in the order of the Visitation of the Sick. But beyond any doubt, this rite cannot take the place of Extreme Unction, being but the usual "prayer for the sick." As an interesting fact, we find in the English Book of Common Prayer a formula of absolution, which begins with the words "*Our Lord Jesus Christ.*" Were the orders of Confession and Extreme Unction to be re-established in the Anglican Church, this prayer surely could be made a part of it. But in the American edition, this prayer was crossed out. And through this the American rite is still further from the Extreme Unction, than the English.

PART TWO

Lesser Services and Conclusions

From the Orthodox point of view, the most considerable deficiency of the Book of Common Prayer in general, and of its liturgy in particular, is the absence of a confession of faith in the living and active connection between the earthly and heavenly halves of the Church. If a Christian, by force of his very faith, must be conscious that he is no more a stranger and a foreigner, but a fellow citizen with the saints and of the household of God; and is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone (Ephesians II, 19-20), if he must always remember, that he has "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and

29. A note in *A. C.* complains that this section overlooks the general form of congregational confession and absolution in the Order of Holy Communion and the English Canon on the subject and ignores what is said about confession and absolution for the sick when Communion is taken to them privately in their homes. This is all true, of course, but none of those things bear any relation to the Sacrament of Penance or sacramental Confession and Absolution as Orthodoxy requires it before the reception of the Body and Blood of Christ. Officially, there is no such thing in Anglicanism, although a few scattered Anglican clergy follow the Roman Catholic usage in this matter on their own individual authority and volition.

30. Throughout this section the term Extreme Unction has been used erroneously in place of merely Unction. Orthodoxy does not have a separate Sacrament of Extreme Unction applicable only to those at the point of death. Unction, the anointing, with oil and prayer, of the sick is the Sacrament referred to her and is based on the Apostolic instruction found in the Epistle of Saint James (V:14-15).

Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Hebrews, XII, 22-23)—it stands to reason that he must be especially conscious and aware of all this, with a kind of palpability, when he gives himself to prayer, when his mind and his heart must be lifted from the earth to heaven. This is the reason why the Orthodox divine service is so filled with the expressions of the consciousness of this constant living bond between the earthly and heavenly members of the Church.

When offering thanks to God for the "Church of the firstborn" and for the "spirits of the just men made perfect," the Orthodox expect from them sympathy and help, feeling it, on their own part, a duty to give love and spiritual help to those of dead, who may need this help. Hence a constant prayer for the dead, which, for the Orthodox, is as natural and as inevitable, as his prayer for the living. Yet the Book of Common Prayer prays only for the living, as if the dead were beyond the horizon of the church. The Offertory, which gives quite a detailed enumeration of the living members of the church, is rather weak and timid in the mention of the dead members of the church and of the interest it is our duty to show towards them.

"And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom." Improving as this memory of the departed just men undoubtedly is, it can not satisfy the Orthodox: for the Orthodox believe in the living and active communion with the invisible members of the church.

The protestant dogmatics of the Anglicans, in this case communicates a protestant coloring to their daily church service, to their litany, and to their order of the burial of the dead.

I. The contents of the Daily morning and evening Prayer, with the accompanying collects, in their positive features, cannot be objected to from the Orthodox point of view, excepting the addition of the *Filioque* to the Creed. Yet, whereas the Orthodox and the Roman divine services have for their inalienable parts the many prayers to the Holy Virgin, the Angelic Powers and the glorified Saints, their glorification and invocation, all this is entirely alien to the Anglican service. The introduction into this service of corresponding prayers is altogether necessary, in one form or another and at least to some extent.

II. With the exception of the *Filioque*, the Anglican litany contains nothing contrary to the Orthodox beliefs and the Orthodox piety, as the blessings it asks for have often their place, in essence at least, in the Orthodox response prayers and *requiems*. But if we consider it in connection with its origin and compare it with the Roman litany, out of which it was made under the influence of Luther's litany, its Protestant character becomes apparent in the absence of invocation of the Holy Virgin, the Heavenly Powers and the Saints, as well as in the absence of the prayers for the dead.

Yet the invocations have much importance in the Roman Church, and in an abbreviated form they were part of the old editions of the Book of Common Prayer, in 1544. It would be adequate and desirable to have these prayers and invocations re-established.

III. Such prayers and songs as we find in the Order of the Burial, have nothing contrary to Orthodoxy. But it is too short in comparison

to the Roman and the Orthodox services,³¹ and it is entirely protestant in this, that the prayers for the dead are completely absent from it. And it would seem that the abbreviations made in the Latin original chiefly tended towards just this elimination. The dogmatical ideas and the practices of the Orthodox Church, which on this point entirely agrees with the Roman, would necessarily demand, that this order should be made to include these prayers, as well as the introduction of the prayers for the dead in general and of the offering of the bloodless sacrifice for them.

IV. The Order of the Blessing of a church or chapel has nothing contrary to Orthodoxy. But it bears evident traces of the fundamental difference of the idea of the Eucharist, which exists between our Church and the Anglicanism. We isolate our *antimins*,³² the temple or the altar properly speaking, not only from ordinary dwelling houses, but also from buildings destined for the public prayer (chapels, prayer houses, etc.), because properly speaking *antimins* is meant for the offering of the bloodless sacrifice alone. And so besides the blessing of a prayer house or a chapel, we have a separate order of the Consecration of the *antimins*. Yet the Anglicans cannot speak either of the sacrifice or of the sacrificial table, consequently they need no consecrated buildings for the purpose of offering this sacrifice. And so their Order speaks only of public prayer, of preaching, of reading out the word of God and of the performance of Sacraments, as religious ceremonies, the Eucharist itself being enumerated as the Sacrament of Communion, in other words as a ceremony or rite for the benefit of the communicants. This point of view is especially apparent in the prayer "Regard, O Lord," in which is taught the effectiveness for all the Orders to be performed in the consecrated church.³³ Anglican churches are not consecrated for the performance of the Holy Eucharist in any special sense, and this is demonstrated by the words of the Order concerning Communion: "if it is to be administered at that time," which must mean that it is possible to do without it, even at the very consecration.

V. The Order of Institution of Ministers into Parishes or Churches was evidently guided by hierarchical ideas. The idea of sacrifice and of the priest offering the sacrifice does not find expression in it, it is true. Yet it does speak of "sacerdotal function" and "sacerdotal relation," and of the Christ's promise to be "with ministers of apostolic succession" forever. Consequently there could be no difficulty in adopting it for the Orthodox use, though, perhaps it would be advisable to add to it some prayers addressed to the Holy Virgin or to the Saint in whose name

31. Since this Report the Protestant Episcopal Burial Service has been still further modified in the direction of shortening rather than of lengthening.

32. The *Antimins* is, to all intents and purposes, a portable Altar in itself. It consists of a cloth of linen or silk on which is portrayed the entombment of Christ and in the lining of which are sewed particles of Holy Relics of the Saints. The whole cloth with the Relics sewn inside is specially Consecrated and signed by the Bishop. No Divine Liturgy may be said without the *Antimins* on which to set forth the Gifts for Consecration on the Holy Table. Any place where the *Antimins* is spread becomes, for the time, an Altar or Holy Table.

33. This most obscure rendering will be made clear by substituting the A. C. rendering—"which prays for the effectiveness of all the rites to be performed"—for "in which is taught the effectiveness for all the Orders to be performed."

the church was built. It is even desirable that this Order should be kept up by the Orthodox Americans.

VI. *Prayers and Thanksgivings upon several occasions* raise no objections on dogmatical grounds, either the ones that are common to both the American and the English Prayer Book, or the ones that are to be found in the American edition alone. These prayers are the following: For Congress, at the Meetings of Convention (which would become unnecessary), for the Union of the Lord's People, for the Missions, for Rain, for Fair Weather, In Time of Dearth and Famine, in Time of War and Tumults, for Those who are to be admitted into Holy Orders, In Time of great Sickness and Mortality, for a Sick Person, for a Sick Child, for a Person or Persons going to Sea, for a Person under Affliction, for Malefactors after Condemnation. These Thanksgivings are as follows, for Woman after Childbirth, for Rain, for Fair Weather, for Plenty, for Peace and Deliverance from our Enemies, for Restoring Public Peace at Home, for Deliverance from great Sickness and Mortality, for a Recovery from Sickness.

The same can be said about the Orders which follow the Order for the Burial of the Dead, namely: the Churcning of Women, Forms of Prayer to be used at Sea, Prayer for the Visitation of Prisoners, Thanksgivings to Almighty God for the fruits of the Earth, and the Forms of Prayer to be used in Families.

Our careful examination of the Book of Common Prayer brings us to the following general conclusion.

The positive contents of the Book present but very little that can be objected to, from an orthodox point of view. But it is not so, because the Book was composed in an actually orthodox spirit, but because its spirit is conciliatory. Skilfully avoiding all the controversial points of doctrine, it seeks to satisfy all parties.

Consequently, in the peace of their hearts, it may be equally used by the Protestants as well as by those who disagree with them.

(The concluding paragraphs were not given in full in the above translation as published, and we therefore quote them from the A. C. version in the brackets below.—EDITOR.)

[“The examination of the ‘Book of Common Prayer’ leads to the general conclusion that its actual contents present very little comparatively that clearly contradicts Orthodox teaching, and therefore would not be admissible in Orthodox worship. But this conclusion comes not from the fact that the book is actually Orthodox, but merely from the fact that it was compiled in a spirit of compromise, and that, while skilfully evading all more or less debatable points of doctrine, it endeavors to reconcile tendencies which are really contradictory. Consequently both those who profess protestantism and their opponents can alike use it with a quiet conscience. But worship which is so indefinite and colorless (in its denominational bearing) cannot, of course, be accepted as satisfactory for sons of the Orthodox Church, who are not afraid of their confession of Faith, and still less for sons who have only just joined the Orthodox Church from Anglicanism. If it were, their prayer would not be a full expression of their new beliefs, such as it ought essentially to be.

“The committee, after reviewing these ‘Observations,’ allowed in general the possibility that if Orthodox parishes, composed of former Anglicans, were organized in America, they might be allowed at their

desire, to perform their worship according to the 'Book of Common Prayer,' but only on condition that the following corrections were made in the spirit of the Orthodox Church. On the one hand everything must be removed from the Book that bears a clearly non-orthodox character—the Thirty-nine Articles of the Anglican Confession, the Catechism with its protestant teaching about the sacraments, the *Filioque*, the idea of the sufficiency of the Holy Scriptures as the sole source of the teaching of the Faith, etc. On the other hand, there must be inserted into the text of the prayers and rites contained in the Book those Orthodox beliefs which it is essentially necessary to profess in Orthodox worship—into the rite of Liturgy, the profession of belief in the change of the Holy Gifts into the Body and Blood of Christ, and of belief in the sacrificial significance of the Eucharist; into the rite of ordination (chirotony) the belief in the divine establishment of the ministry with its distinction of degrees, and the recognition of the distinctive right of the priest to offer the bloodless sacrifice. Into all the services in general prayers must be inserted addressed to the Blessed Mother of God, to Angels and Saints, with the glorification and invocation of them (direct), also prayers for the dead (especially in the Liturgy and the Burial Service). There must be included in liturgical practice, and put into the Book, the missing rites for the sacraments of penance, oil-anointing and unction, and the rite of consecration of churches (as distinct from the consecration of a house of prayer); and finally there must be introduced the cult of sacred Ikons. But since the detailed changes in the 'Book of Prayers,' and, generally speaking, in Anglican liturgical practice together with the compilation of new prayers and even of entire rites can be carried out only on the spot, in America, in correspondence with existing demands and conditions, it is found desirable to send the 'Observations' themselves to the Right Rev. Tikhon, the American Bishop. They will thus serve in the negotiations as materials for the determination in detail of the conditions on which Anglicans disposed to Orthodoxy can be received. As regards the reception of clergy from Anglicanism the committee has proposed (pending a final judgment of the question by the Church) to offer to those who join a new conditional ordination."]

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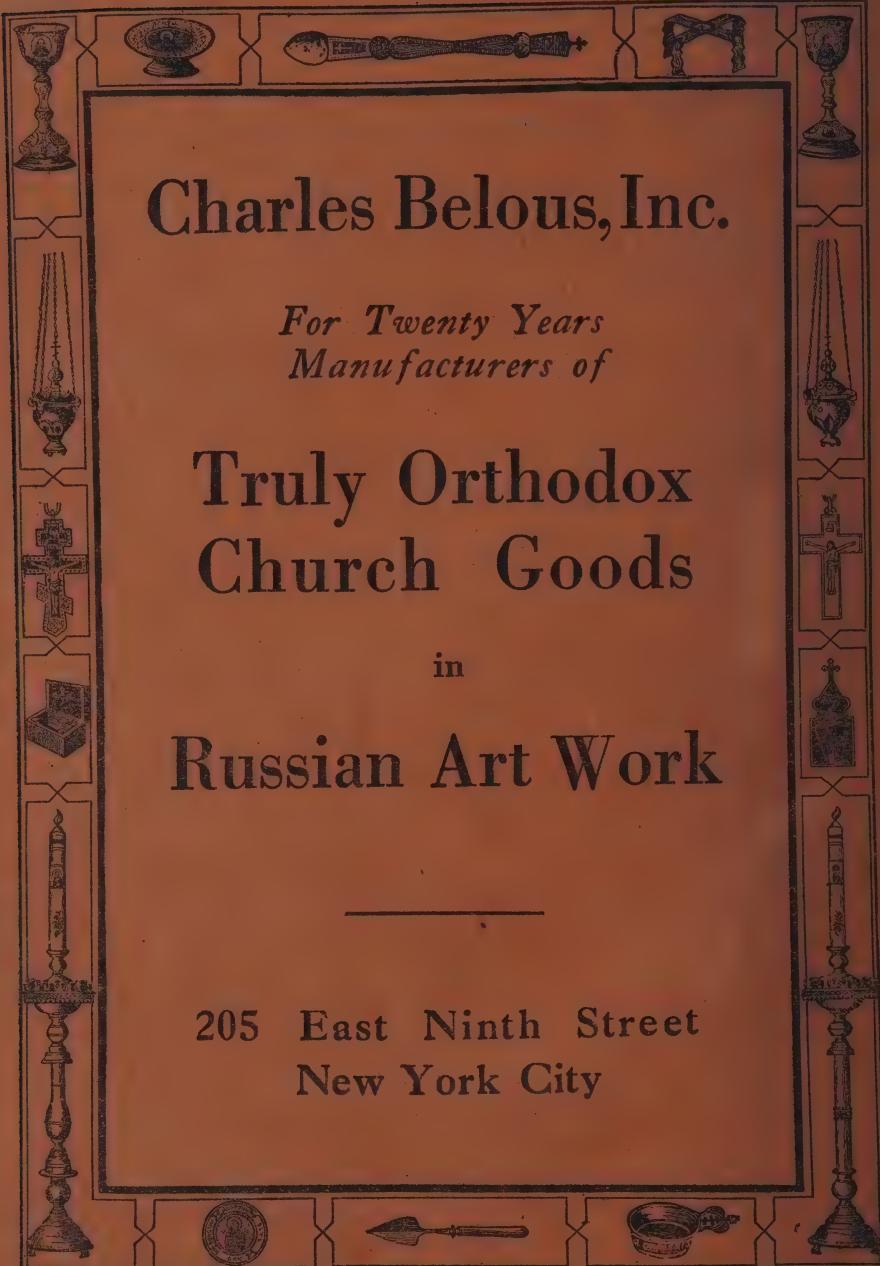
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Contents

| | PAGE |
|---|------|
| PRESENT AND FUTURE OF ORTHODOXY IN AMERICA IN RELA- TION TO OTHER BODIES AND TO ORTHODOXY ABROAD..... | 145 |
| His Eminence, AFTIMIOS, Archbishop of Brooklyn. | |
| PASTORAL DIRECTION AND INSTRUCTION ON ORTHODOX AND PROTESTANT EPISCOPAL RELATIONS AND MINISTRATIONS IN AMERICA..... | 158 |
| Pastoral of Bishop Raphael Confirmed by Archbishop Aftimios. | |
| WARNING AGAINST DECEPTIVE CLERGY AND COLLECTORS..... | 163 |
| Caution Concerning Pseudo Archbishop Francis—Editors. | |
| ODE TO GOD— <i>Poem</i> —Derjavin..... | 166 |
| FINE ARTS DECLINE WITH FAILING FAITH..... | 168 |
| Sermon by Archbishop Nikanor. | |
| THE LIFE OF MOST REVEREND METROPOLITAN INNOCENT..... | 176 |
| In Honor of Anniversary of First Alaskan Archbishop. | |
| TO INNOCENT OF ALASKA— <i>Verse</i> | 188 |
| MONKS AND MARTYRS OF THE HOLY MOUNTAIN..... | 189 |
| ATHOS BECOMES A TINY REPUBLIC..... | 191 |
| James C. Young. | |
| NEWS, NOTES AND COMMENT..... | 194 |
| ORTHODOX CATHOLIC SAINTS, MARTYRS, AND FEASTS; NOTES OF INTEREST CONCERNING CALENDAR COMMEMORATIONS.. | 197 |
| SAINTS AND DAYS, MAY AND JUNE..... | 201 |
| THE HOLY EASTERN ORTHODOX CATHOLIC AND APOSTOLIC CHURCH IN NORTH AMERICA—PART III..... | 207 |
| Recent Years, Present, and Future—The Hiero-Monk Boris. | |
| OUR CROSS AND THE SERVICE OF CHRIST..... | 216 |
| Reverend Peter B. Honchock. | |
| “A MAN OF LITTLE FAITH”..... | 217 |
| Reginald Wright Kauffman's Novel Reviewed by M. | |
| A GRACIOUS CONSOLATION TO ONE IN AFFLICITION..... | 219 |
| A Dialogue of Selected Quotations from Holy Scripture. | |
| EDITORIAL | 222 |
| A Correction—To the Russian Students and the Orthodox Student Movement— Truth and Apologies—Announcement of Special Clergy Rate. | |
| AN OPPORTUNITY FOR OUR READERS..... | 224 |

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The Orthodox Catholic Review

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VOL. I

APRIL-MAY, 1927

No. IV-V

Present and Future of Orthodoxy in America in Relation to Other Bodies and to Orthodoxy Abroad

By HIS EMINENCE, AFTIMIOS, ARCHBISHOP OF BROOKLYN

*The fruit of Christianity is The Faith
The fruit of The Faith is Obedience
The fruit of Obedience is Discipline
The fruit of Discipline is Prosperous Life.*

—AFTIMIOS.

WITH a possible three million or even greater number of Her communicants residing in North America, the Holy Eastern Orthodox Catholic and Apostolic Church should be one of the major religious bodies in America. That it is not is due solely to the failure of its responsible leaders to come together as one Orthodox Catholic body for the organization of the Church in this country. Though the Orthodox Church boasts a litany in Her daily Divine Service beseeching God "for the peace of the churches and the union of them all," She is Herself in America the most outstanding horrible example of the disastrous effects of disunion, disorder, secret strife, and open warfare that this country of divided and warring sects can offer. It is true that She is at one and at peace on questions of faith, teaching, and liturgical practice. One would suppose that, therefore, She should find united ecclesiastical organization and administration an easy adjustment. It would seem that, given unity and uniformity of faith, teaching, rite, and practice, Orthodoxy in America ought to present a most edifying example of that Unity for which all Christian bodies are so loudly calling and which they are so blindly seeking. On the contrary, there is no central organization to which all the Orthodox of all racial, national, or linguistic derivation in America yield obedience. There are seven nationalities represented in American Orthodoxy, and these are divided into eighteen distinct groups

of churches without any coördinating organization, and almost without any pretense of harmony or coöperation among them. It is time that Orthodoxy in America should take serious note of the causes and effects of its divided condition, and consider the steps necessary to bring about unity and progress for the future of the Holy Eastern Orthodox Catholic and Apostolic Church and Faith in the new world.

The foundation and development of Orthodoxy in America under the benevolent authority and guidance of the Holy Synod of the Patriarchate of Moscow and All-Russia was calculated to result in an autonomous province or autocephalous and independent American church of the Orthodox Catholic Communion. For a hundred years the Russian leadership and control over Orthodoxy in America was unquestioned, and tended steadily toward the unity and ultimate autonomy or independence of the American Province of Orthodoxy. During this time thousands of Russians, following the first Orthodox settlers in the New World, had made their homes in America; thousands of Esquimeaux, Aleuts, Indians, and other American natives had been converted by Russian Orthodox Catholic missionaries; thousands of Greeks had come to America and established communities with Churches; Serbians and Syrians had done likewise; in lesser numbers there were also Bulgarians, Albanians, Roumanians, and those various Balkan Slavic people later to be more accurately known as Czechs, Slovaks, Galicians, Croatians, Ugro-Russians, etc. Whatever their language or national origin, all these people in America looked to the Bishop or Archbishop of the existing Russian Orthodox foundation and Diocese of North America for their spiritual care and ecclesiastical administration. For them all, the Russian Bishops and Holy Synod made provision as was required. In many places several different nationalities and languages worshipped in a single congregation. When the majority of the congregation ceased to be of one language, the Russian Bishop provided, on request, a Priest of the language preferred by the majority. Special advisers and administrators were provided for various national or linguistic groups. As these groups grew in importance and membership, provision was made for Bishops of several languages or nationalities; and a plan was proposed to the Holy Synod of Russia for the organization of the American Province as an autonomous unit under a Synod of its own, representing all the groups in America and governing all Orthodoxy in this country. The late Patriarch Tikhon when Archbishop of the North American Province laid this plan before the Russian Holy Synod. Unfortunately for the Church in America, there was a change in administration, and in Russian Church affairs at home, before this was put into effect. The transfer of Archbishop Tikhon from America to Russia in 1907, the World War, the Russian Revolution and subsequent collapse, and the shortsighted and misguided patriotism and ambitions of the various groups and leaders in America, have destroyed the work that had been done for a united and autonomous American Orthodox Church.

The World War and the triumph of the slogan of Democracy, "Self-determination," fanned into destructive flame that smoldering but ever superabundant nationalism in the Eastern Orthodox people which, with

unconscious irony, the Patriarchate of Constantinople has condemned as the new heresy of philetism—love of one's race or nationality above the love and obedience due to Holy Church and Her interests and canons. Each little group or tribe now aspired to become a distinct nation, and each nationalistic party determined to have a separate and distinct national Orthodox Church or, indeed, a Patriarchate. This brought confusion and disorder enough in the Church in Europe where new or revived states sprang into existence; but its reaction on the Orthodox population of America where there was no corresponding political development to justify or excuse new ecclesiastical organizations, was chaotic and disastrous. Each little group of Orthodox people produced some new party or leader who wished to set up in America a Church based solely on the national or racial derivation of its adherents. The inclusive unity and coördination of Orthodoxy as such in America regardless of nationality or language was forgotten in this sudden over-emphasis upon political or tribal distinctions based upon the reorganization of the map of Europe. The true ideal of one Orthodox Catholic Church in America for the growing thousands of Americans born and reared in Orthodoxy was lost in the over-zealous patriotic desire of the immigrant generation to parallel in America the national resurrections taking place in Europe. The situation was most favorable for ambitious and self-seeking ecclesiastical adventurers and politicians, and these appeared in every group.

With a strong and well supported administration the Russian Archdiocese might have maintained and developed the united federation of American Orthodoxy planned and begun under Archbishop Tikhon. Unfortunately, the strength and support of the Russian Administration of Orthodox America was suddenly and completely cut off by the Russian Revolution and by the disruption of the Russian Church at home. Not organized to be self-sustaining, the Church in America was unprepared for the collapse of the prestige and financial support of the Russian Mother Church. Discipline, order, and unity became most difficult of preservation in the face of the nationalistic agitation and factional strife in politically divided groups.

The internal difficulties tending to disrupt and divide Orthodoxy in America have been powerfully aided and increased by the relations with other religious bodies in this country. Every separation of a national group from the rest of Orthodoxy in America, every schism and division, every uncanonical intrusion and disturbance that has broken American Orthodoxy into discordant and warring factions has been assisted and abetted directly or indirectly by the unfortunate and misguided zeal of non-Orthodox, Protestant bodies whose friendly but misdirected assistance has invariably resulted in loss to Orthodoxy. Leaders of the Orthodox Catholic Church have defied the Canons and set at naught the Fathers and Councils of the Undivided Catholic Church in order to fraternize illegally with Protestant heresy and secure the help of Protestant bodies. The only result has been the further distress and division of Orthodoxy. Obviously, it is time for intermeddling between Orthodoxy and Protestantism to cease, if Holy Church is not to suffer still further. Already seven severe and disgraceful troubles resulting

in great loss to Orthodoxy have been directly caused or greatly aided by the illicit and uncanonical activity of Protestants within Orthodox affairs. All of these disastrous divisions in American Orthodoxy have been connected with the activities of Episcopalianstwo of them with those of Methodist Episcopalianst, and five with Protestant Episcopalianst. Other Protestant bodies have not interfered with our internal affairs in America. And, to be accurate, it must be admitted that the Methodist Episcopal activity has been unofficial and on the part of only a small party led by a single bishop in that body, whereas the actions of the Protestant Episcopal Church have been those of that body's official representatives and National Council.

The Methodist Episcopal Bishop Blake, supported by *Zion's Herald*, has contributed markedly to the difficulties of the Orthodox Church both here and in Russia by his support of the Living Church and other schismatic Russian movements that seek the destruction of the Russian Patriarchate. In America the supporters of Bishop Blake and the *Zion's Herald* party of Methodists have actively supported John Kedrovsky, the uncanonical intruder who represents the reformed bodies of the Bolshevik Soviet Russian régime and seeks to obtain the property and control of the Orthodox Church in America.

Although in supporting the Living Church and the divisions under the Soviet régime Bishop Blake protested that neither he nor his supporters wished to proselytize from the Russian Orthodox Church, the second source of trouble which their activities have given us is distinctly a case of militant proselytization in America. The Reverend Charles Mrzena, a Czechoslovak Priest ordained by the Patriarch of Serbia, was induced to agree to work under the direction and authority of the Methodist Board of Home Missions under the mutual understanding that neither he nor his people should become Methodists but that the Methodists would help them to remain Orthodox. The Methodists professed their readiness to do this merely as a means of preventing the return to Roman obedience of those Czechoslovaks who had broken away from the Roman Catholic Church. But, when the time came for the appointment of Father Mrzena and his assistants, Bishop Blake and the New Jersey Conference over which he presided suddenly discovered that the only way to make good the promised support was first to insist that the Orthodox Priest become a Methodist preacher and be "ordained" such by Methodist parsons. It has happened, therefore, that Bishop Blake and the Methodists have "ordained" an Orthodox Catholic Priest to be a special missionary for the Methodists to his fellow nationals in America. This has finally destroyed a once promising Orthodox Catholic Czechoslovak work.

Apparently devoid of all sense of the humorous or ridiculous in its position, the Protestant Episcopal Church has always assumed a patronizing and paternally indulgent attitude towards all Catholic and Orthodox Churches in America. With Old Catholics, Protestant Episcopalianst have claimed to be the only true and rightful Old Catholic Church in America. With Orthodox, they claim to be the proper Orthodox Church in English and to have a superior jurisdiction over all the real Orthodox in America. With Protestants of all sorts they seek union on terms of

mutual recognition and ordination as the true Protestant Church of America. This comprehensive "all things to all men" attitude of the Protestant Episcopal Church as regards Orthodox bodies found expression in one of their General Convention reports in the statement for the Protestant Episcopal Church that, "We might claim that we (the Episcopalian Protestants!) are the original Orthodox body in this country holding jurisdiction, and that all the others who come are simply our welcome guests whom we are pleased to befriend and aid in ministering to people of their own church, race and language." Were it only stated, such a position would be merely ludicrous; for certainly the Protestant Episcopal Church, not being Orthodox Catholic in any sense, could not possibly be "the original Orthodox body in this country," nor could it hold any jurisdiction over or for Orthodox people, nor yet could it possibly minister, or aid in ministering validly or properly, to Orthodox Catholic faithful communicants. But when the Protestant Episcopalians take this position seriously and presume to act upon it, and to induce our people and clergy to accept such position and actions under an erroneous and misleading propaganda, the results are dangerous to the souls and salvation of our people, and to the unity, peace, and welfare of God's Holy Churches. Ready at all times and in every proper and canonical manner to promote the unity of all Christians in the One, Holy, Catholic, and Apostolic Church of Christ, Orthodoxy and Orthodox Prelates can not lawfully or properly lend their aid or influence to false and deceptive pretensions of unity where there is and can be no unity or coördination between the heretical Protestantism of the Episcopalians and the true Catholicity of the Orthodox.

In 1922 the Protestant Episcopal Church with the approval of its General Convention, began through its Foreign-Born Americans Division of the Department of Missions and Church Extension of its National Council a definite policy of promoting and aiding divisions and schisms in the Orthodox Church in America, provided that these broken parts of Orthodoxy would enter into communion with the Protestant Episcopal Church and accept its Protestant Bishops. One of the official statements of this policy issued by the Foreign-Born Division is as follows: "A policy for promoting and fostering these National Churches *under our Bishops and in communion with the Episcopal Church* has been started and is in operation as approved by the General Convention." It is in the pursuance of this policy that five most injurious and serious divisions, greatly troubling American Orthodoxy, have been fostered or promoted by the activity of the agents of the Protestant Episcopal Church through its Foreign-Born Division under the direction of Messrs. Burgess and Emhardt, Secretary and Field Director, respectively, of that bureau of propaganda.

(1) Previous to 1922 all the Orthodox people in America from the Balkan and Slav districts of Europe were admittedly and officially under the direction of the Orthodox Jurisdiction in this country established and maintained by the Russian Archdiocese. In that year, under the invitation and auspices of the Protestant Episcopal Church and entirely unknown to the proper Orthodox Catholic Bishops and Authorities in

America, Bishop Gorazd Pavlik, a Roman Catholic Priest who had left the Roman obedience at the height of the nationalistic fervor to head a National Czechoslovak Church and had been consecrated Bishop by the Serbian Orthodox Patriarch, came to America. He was taken to the Protestant Episcopal General Convention by Messrs. Emhardt and Burgess, and during his stay in America was under the constant tutelage of their assistant, Mr. Robert Keating Smith, who as a paid staff-worker of the Division of Foreign-Born was assigned to guide and assist Bishop Gorazd in his travels and activity in America. As a result of this benevolent guidance, Bishop Gorazd did not consult with the Orthodox Catholic authorities exercising canonical jurisdiction over the Slavic and Balkan people in America. On the contrary, disregarding these entirely, he was persuaded to make a formal concordat with the National Council of the Protestant Episcopal Church and to turn over the newly-organized Czechoslovak Orthodox Church to the Protestant Bishops and to the communion of the Episcopalians, on the ignorant and misinformed assumption that the dogmatic standards and foundation of the Protestant Episcopal Church were the same as those of the Orthodox. When this concordat was announced, the official organ of the Russian Orthodox Archdiocese immediately condemned it in a leading article, declaring that if this new Czechoslovak National Church had the same dogmatic standards and foundation as the Protestant Episcopal, and found union and communion under Protestant Bishops possible, then certainly it was no part of the Orthodox Catholic Church and communion of Faith.

(2) But the deflection from Orthodox Catholic jurisdiction and sacramental communion on the part of the Czechoslovaks was not the only destruction that the Protestant Episcopal Church accomplished through Bishop Gorazd Pavlik. A small disorderly party of Russians were contesting the regular and accepted Russian Church Authority in America. While in this country under the shepherding of Messrs. Emhardt, Burgess and Keating Smith, Bishop Gorazd joined with this schismatic and uncanonical faction and took part in an uncanonical consecration of Adam Phillipovsky as a Bishop for the disgruntled faction of Carpatho-Russian and other minor groups. As I shall point out later, the parishes originally adhering to this man were subsequently turned over to a certain Protestant Episcopal Roman Catholic Jew, John Török, sometime an employee of the Department of Foreign-Born, who was sent to Bishop Gorazd Pavlik in Europe to be consecrated. Adam Phillipovsky himself has caused no end of trouble and dissension in the Orthodox Church since he was consecrated by this ally of the Protestant Episcopalians.

(3) In 1923, in accordance with an arrangement made by Mr. Emhardt with the Patriarch of Antioch, but without reference to the Syrian Archbishop and clergy in America, the National Council of the Protestant Episcopal Church secured under the direction and authority of its Foreign-Born Division a paid "missionary to the unchurched Syrians in America." The chief difference between this action and that of the Methodist Episcopal Board of Home Missions in securing a missionary to Czechoslovaks as noted above lies in the fact that the

Protestant Episcopal Church was not so sure of the necessity or sufficiency of its own orders for such ministrations under its authority, and therefore asked the Patriarch of Antioch to have the missionary Ordained instead of "ordaining" him anew themselves in any case as did the Methodists. Unfortunately, there was a division among the Syrian Orthodox in this country, and the activity of this special missionary of the Protestant Episcopalians, who was supposed to go to those Syrians who had no resident clergy, was almost entirely confined to visiting those localities in which both factions existed, or in which it was possible to stir up agitation against the resident parish Priest of the Syrian Archdiocese. This "missionary" Antony Bachir, under the direction of Messrs. Emhardt and Burgess, made every effort to subvert the faithful of the Syrian Mission and Archdiocese of Brooklyn from their canonical obedience and rightful communion. Owing to the vigorous protests of loyal Syrians and the exposing of the entire Protestant Episcopal activity in Syrian newspapers, this attempt was unsuccessful; and the salary of Antony Bachir as special missionary was discontinued at the end of a year by the Protestant Episcopal National Council. However, the effects of this fomenting of internal strife and division in the Syrian Orthodox in America by a bought and paid Syrian Orthodox agent of the Episcopalians will not be erased for many years. It is fortunate that the hundred thousand dollars promised for the Patriarchate of Antioch out of the expected Holy Places Fund was not obtained and that there was no formal action taken by Antioch on Anglican Orders such as was taken by Jerusalem.

(4) Until 1923 the Roumanian Orthodox congregations in America had always been under the Russian Archdiocese whose authority was exercised through a Roumanian Archimandrite as administrator for his fellow nationals in this country. In that year, however, under the benevolent chairmanship of Field Director Emhardt of the Foreign-Born Americans Division of the Protestant Episcopal Church, and in church buildings most kindly lent for the occasion by the Protestant Episcopal rector, a number of Roumanian Orthodox representatives met in Pittsburgh without the knowledge, or participation, or authority, of the Russian Archdiocese. In documents this meeting acknowledged that the Roumanian Orthodox Priests in America derive authority and jurisdiction from the Russian Archdiocese in this country, even though they received spiritual authority in Roumania from the Bishops of the Roumanian Holy Synod. Yet, under the kindly auspices and able chairmanship so generously provided by the Protestant Episcopal Church through Mr. Emhardt, this meeting determined to "turn to the Bishops of the Episcopal Church for ecclesiastical protection and discipline" over an autonomous Roumanian Orthodox Church in America and passed the following resolution:

"Resolved that the National Council of the Episcopal Church be requested, until such time as an ecclesiastical hierarchy be established in America, to request the Bishops (of the Protestant Episcopal Church!) in whose dioceses are found Roumanian Orthodox Churches to take the Priests and congregations of such Churches under their ecclesiastical

protection, assuming responsibility for discipline of Priests and congregations, and performing such episcopal acts as from time to time shall be requested by the Holy Synod of the Roumanian Orthodox Church."

Of course such an act on the part of the Roumanian committee passing this resolution could have no canonical or binding force, but it did necessarily create great confusion and separate many from the unity of the Orthodox Communion. It well illustrates the danger and the disastrous results of Orthodox clergy and faithful committing themselves carelessly to the intermeddling guidance of the representatives of non-Orthodox bodies.

(5) The height of audacity, and at the same time the climax of high comedy in ecclesiastical adventuring, which reads like a Gilbert and Sullivan operetta, is found in what the High Church organ of the Protestant Episcopal Church hailed widely and triumphantly as "A New Anglo-Eastern Entente." It has been noted already that Bishop Gorazd Pavlik committed himself and his Czecho-Slovak followers to the Protestant Episcopal Church, and that he participated in the uncanonical consecration of Adam Phillipovsky as Bishop for dissatisfied Carpatho-Russian parishes belonging canonically to the Russian Archdiocese in America. After these things Bishop Gorazd returned to Europe with the air and reputation of wealth, whereas he was poor before. After Bishop Gorazd arrived in Europe he sent the Reverend Charles Mrzena to America as Administrator for the Czecho-Slovak Church in this country. On arriving here, Father Mrzena started the work of building up parishes and an organization. He was not concerned with the Protestant Episcopal Church, and did not propose to place himself under the authority of Protestants on the grounds of the concordat of which he knew nothing but which the Division of Foreign-Born of the Protestant Episcopal Church insisted he should accept. When Father Mrzena persistently refused to accept either the financial subsidy or the authority of the Protestant Episcopalians, and would not present his young people to the Protestant Bishop for Confirmation and entry to the Protestant communion, agents of the Protestant Episcopal Church sought to alienate the support of his laity from him. Finally, Mr. Burgess, Secretary of the Foreign-Born Americans Division, wrote to the Immigration Authorities at Ellis Island and sought to have Father Mrzena deported on utterly false and irrelevant statements. It was after this that Father Mrzena turned to the assistance offered by the Methodists as noted above. This left some few parishes of Czecho-Slovaks with no administrator, and these entered into the "New Anglo-Eastern Entente." Along with them entered also the Carpatho-Russian parishes of Adam Phillipovsky, who, losing his legal fight for control of the Russian Church, retired to Canada for a brief stay after spending a month in jail for contempt of court. But Adam Phillipovsky gave his approval for these parishes to follow in the steps of his consecrator, Bishop Gorazd, and come under the control and guidance of Protestant Episcopal agents.

The central character in this "New Anglo-Eastern Entente" is a certain Hungarian named John W. Török. Born and reared a Jew, Török became a Roman Catholic Uniate in 1906 and was ordained Priest

in the Roman obedience in 1914. During the war he became notorious as a political agitator, and in 1920 came to America for political reasons. After some difficulties with the Apostolic Delegate at Washington, Father Török left the Roman Church and was received into the Protestant Episcopal communion. He was employed as a special assistant to Mr. Burgess, Secretary of the Foreign-Born Americans Division of the Department of Missions. After a short period of teaching in a Protestant Episcopal college, he appeared to become a parish rector of a very small Protestant Episcopal congregation in Wisconsin. Two years later, in 1924, Török was called from his obscure parish by his "election" as Bishop, simultaneously, by the Czecho-Slovaks under the Protestant Episcopal Foreign-Born Americans Division, and by the Carpatho-Russian parishes under Adam Phillipovsky whom the Czecho-Slovak Bishop Gorazd had consecrated. The supposed "conventions" of these two groups were held in Pittsburgh, and represented only the few parishes in that vicinity under the influence of Protestant Episcopal propaganda. It is a significant fact that both these "electing bodies," though willing that their new Bishop-elect should remain in Protestant Episcopal communion, were convinced that Protestant Episcopal Orders were insufficient or inadequate for the ministry they wished Török to undertake. Neither proposed that he be consecrated by Protestant Episcopal Bishops, but both insisted that he receive Orthodox Catholic Consecration, and courteously invited his own Protestant diocesan Bishop to accompany Török to Serbia to participate in this consecration.

Török was consecrated Bishop, not in Serbia but in Vienna, in October, 1924. He maintained that he was not leaving the Protestant Episcopal Church nor abandoning its dogmatic position in receiving this consecration. The Protestant diocesan, Bishop Weller of Fond du Lac (whom generally current and undenied report credits with having been secretly re-consecrated by an Old Catholic Bishop after his consecration by Protestant Episcopal Bishops), did not go to Europe for the ceremony, thinking it wiser that the consecration should be by Orthodox only. The order for the consecration was not given by any Orthodox Synod or Patriarch but by the Serbian Bishop Dositej of Nish, whose action was without the knowledge or authorization of the Patriarch of Serbia, and was immediately repudiated and disclaimed by that Authority on its being questioned by the Russian Archdiocese. The consecrators were Bishop Gorazd Pavlik, already committed to the Protestant communion, and Bishop Dositej, who had been one of the participating Bishops at the consecration of Gorazd. This most anomalously consecrated and constituted Bishop then returned to America where the facts concerning him were already current. The people who supposedly had elected him for their Bishop refused to accept him on learning who and what he was. No Orthodox people or Clergy would recognize him. The "New Anglo-Eastern Entente" collapsed. "Bishop" Török retired to Florida to sell real estate. The parishes he was to have been Bishop over are scattered and broken up into purely congregational independent units without any Bishop, and are cut off from all Orthodox jurisdiction.

Such are the results of the illicit and uncanonical intermeddlings

between Orthodox Catholics and Protestants. These are only a few of the outstanding instances of loss and disgraceful trouble to the Church, and danger to the souls of the faithful of Orthodoxy, that occur constantly in consequence of Orthodox Prelates and Clergy unlawfully permitting the alien hands of Protestants to interfere in Orthodox Catholic affairs. The letters and documents on these and other cases are full of instructive warning of the increasing gravity of the danger to American Orthodoxy in such relations. Surely it is not necessary that Orthodox groups in America should go outside their own Catholic Faith and Church to seek help from Protestant bodies and alliance with them. A united American Orthodoxy would have sufficient numbers and strength to care adequately for all the needs of every Orthodox group in this country. Is it not the plain duty of our people and Prelates to unite into one Orthodox Catholic Church and Synod for all Orthodoxy in America? Most of our people will agree that it is. It only remains for our Prelates to act.

The consideration of a united Orthodox Catholic Church in America under its own Synod representing and governing all the Orthodox groups in this country at once raises the question of what the relations of Orthodoxy in America would then be to Orthodoxy abroad. The solution of this problem must be such as to promote the general good of Orthodoxy, especially in America. At the same time, it must not be such as would directly contravene the Sacred Canons and Traditional Practice of Holy Church in Her administration and discipline. Further, it must be practically workable and applicable in the face of the present situation in Orthodoxy both in America and abroad. In order to elucidate such a plan, we must consider Orthodox conditions abroad in their relation to America, and the Practice and Canons of the Church in the light of present necessities and circumstances.

Orthodoxy in America, unlike that in any previously existing Orthodox Province, is made up of people of all languages and from all political, racial, and ecclesiastical allegiances within the Church. It is not a homogeneous body of people of one language, race, or nation. Only two things are common to all Orthodox in America—the fact of their Orthodox Faith, and their residence in this country. In other particulars their interests, thought, feelings, and prejudices are diverse and, too often, mutually antagonistic. It is not practical for all of them to be under the discipline and authority of Bishops of any one foreign Orthodox national Church. Aside from the difficulty of a multiplicity of languages and dialects, the racial and national prejudices and antagonisms are too strongly felt to make such an existence harmonious. Furthermore, no foreign national Church is in a position to undertake effective administration of the Church in America. In every National Church abroad Orthodoxy is either divided and crippled in its administration, or is just emerging from the pre-war conditions and beginning to face new problems that will take all Her energy and attention for years to come. Nor could the peculiar situations incident to American conditions be dealt with intelligently by absentee government. These facts seem to preclude the possibility of American Orthodoxy coming under any one foreign national jurisdiction. Yet the existence of numerous overlapping and interpenetrating jurisdictions in the same territory is canonically impossible and illegal.

What, then, is the canonically lawful and proper jurisdiction of Orthodoxy in America? To this there are three different answers, each supported by a respectable weight of Orthodox opinion and authority. It is quite unlikely that all Orthodoxy in America or abroad will ever agree on any one of them. They arise out of the fact that the history and situation of America is without precedent, and had no parallel in the period when the Apostolic and Conciliar determinations for the guidance of the Church were developed. The first is that of the Russians, who claim exclusive American jurisdiction by virtue of evangelization and hierarchical establishment maintained in this territory for three times the canonical thirty years without dispute or rival. This, by the authority or application of the second canon of the Second Ecumenical Council, and the seventeenth canon of the Fourth, and the hundred twentieth canon of Carthage, should give exclusive and permanent American jurisdiction to Russia. To my own mind, it is the strongest claim canonically and historically. The second claim to canonical jurisdiction over America for all the Orthodox is that of the Greeks of the Phänär, and of those who support the claims of Constantinople. This asserts that America falls within the *diaspora*—the scattered and barbarian territory not assigned to any of the ecclesiastical divisions of the Empire of Conciliar days, but ascribed to the general care and protection of Constantinople as Ecumenical Patriarchate. It would seem that the actual holding of American Jurisdiction by Russia in accordance with the canons cited would dispose of this claim—that America thereby ceased to be of the *diaspora* when for thirty years Constantinople made no claim. But it is not likely that many Greeks nor the Phänär canonists will take this view. The matter remains deadlocked between Russians and Greeks. The third view of the question is designed to brush aside both the others in favor of the theory that no precedent or Conciliar Prescription applies to the facts of the American situation. America was not then in the knowledge of the Church and Her Councils. America is not *diaspora* in the sense of the Canons and practice of the Church. America is not borderland territory between or on the edge of rival or adjacent jurisdictions. America is not primarily or to any great extent a territory evangelized or converted by Orthodoxy; it is chiefly a land into which Orthodox groups from all the existing Patriarchates and National Churches have moved and where they have established communities in the midst of an unchanged pagan or heretical environment. No such land as this was thought of or provided for in the formulation of the Canons and Practice of the Church. There is, therefore, no basis on which any National Church can claim exclusive jurisdiction and each Church is free to establish its own American Jurisdiction. This last seems to offer a solution, but the fact remains that overlapping or interpenetrating jurisdictions where two or more Bishops administer the same territory are not permissible under the Canons. Canonically, then, there is no answer to the problem at once strictly correct and also practically applicable to the situation unless American Orthodoxy be independently organized and dispose Her own affairs by Her own Synod's application of Canonical practice to each separate problem.

Would such an American Synod for all Orthodoxy in this country meet the needs of future growth and development of the Church in America and benefit Orthodoxy at large? More than half the Orthodox in America today are the American reared and educated children of the Orthodox immigrants. These young people and their children are to be

the Orthodox of America tomorrow. They know little and care less about the racial and national prejudices and jurisdictional quarrels of Europe. Those things are very foreign and strange to their American training and interests. A Church that bases its claim to their membership and allegiance on the language, nationality, or racial prejudices of their grandfathers will mean nothing to them. They rightly demand a Church that is concerned primarily with their own conditions and problems in America rather than with the politics of the Balkans, Greece, Russia, or Syria. That an American Church should include all those nationalities on the common basis of their Orthodoxy and American residence is natural and fitting. That it should then look to some foreign national church for the government and jurisdiction over them all as Americans is absurd, unnecessary, and most embarrassingly inconvenient. The formation of an American Synod of Orthodoxy would meet the natural and proper expectation and demand of the American children who are to be the Church of the future.

But an American Synod of United Orthodoxy in this country would do much more than merely meet the naturally expected course of development of the Church in America. Given the support of any considerable portion of the various groups, it would be able to maintain a position of authority and dignity that would secure some adequate discipline and order in American Orthodoxy. It would be able to found and support Orthodox schools and theological seminaries for the training of American Orthodox youth in their own Faith and for the Priesthood of their own Church. Such seminaries and schools could prepare clergy and teachers to meet the American need for trained men in the Church who can use any one of the several Orthodox liturgical languages as well as English. Ultimately the union and development of American Orthodoxy would enable us to send teachers and help back to the despoiled and impoverished homelands of the Church in Europe and the Near East.

The prime necessity for Orthodoxy in America and at large today is to bury the causes of Her divisions and set forth anew on a road of peaceful and united progress for the good of Holy Church and the Kingdom of Christ. Orthodox Catholic Bishops and leaders should come together in the spirit of the love and the humility of their Master, and sacrifice themselves and their personal or nationalistic ambitions to the cause of their Church and their God. No more should they seek to secure the support of those outside the One Fold of the Catholic Church and Faith, but, having full confidence and faith in their own Church and Divine Calling, they should join themselves together for the common interests of Orthodoxy and do the work that has been committed to their trust in America and elsewhere. The very survival and future existence of Orthodoxy depends on the rapid and firm organization and development of the Orthodox Catholic Church as one unified body in America. The safety and salvation of thousands of the faithful committed to our trust rests with our defense of the Church and Faith in this country and abroad from the errors and disasters of internal division and external interference and false alliance. Let the Orthodox of America unite for their common Faith and Church at all costs and begin to do the work that lies before them in this land. In spite of all obstacles the Power and Grace of God in our Holy Eastern Orthodox Catholic and Apostolic Church can prevail.

† AFTIMIOS,
Archbishop of Brooklyn.

The Nine Commandments of the Orthodox Catholic Church to All Faithful Christians

- I. Attend the Services of the Orthodox Catholic Church on Sundays and Feast Days: Matins and Vespers as well as Divine Liturgy should be heard and Religious Instruction received.
- II. Keep the required four fasts each year.
- III. Pay proper reverence to the Priests and especially to your own Father Confessor.
- IV. Make Penitential Confession to a Priest of Orthodox Catholic Ordination and Authority in order to receive Absolution and Communion at least four times each year.
- V. Keep away from all heretics and schismatics; neither pray with them nor attend their religious meetings or services.
- VI. Pray God constantly and always for His mercy upon every estate of man.
- VII. Observe such Fasts, Prayers, Services, and Regulations as the Orthodox Catholic Bishop over you may appoint.
- VIII. Guard, preserve, support and contribute to the welfare, honor, and property of the Holy Orthodox Catholic Church and of your local church in particular.
- IX. Refrain from celebrating marriage at forbidden times or with forbidden persons.

Composed in varying forms from the Sacred Canons by various Orthodox Catechists but most notably by Peter Mogila and Nicolas Bulgaris.

Pastoral Direction and Instruction on Orthodox and Protestant Episcopal Relations and Ministrations in America

Definition of Status of Anglican Communion and Strict Prohibition of All Orthodox Acceptance of Protestant Ministrations of Any Sort Is Still in Force in America, as Given by Late Bishop Raphael of Brooklyn, First Orthodox Bishop Consecrated in This Country.

HIS Grace, the Right Reverend Raphael Hawaweeny, late Bishop of Brooklyn and head of the Syrian Greek Orthodox Catholic Mission of the Russian Church in North America, was a far-sighted leader and founder of Orthodoxy in America. A Syrian by birth and using the Arabic as his mother tongue but Russian by education and training as well as ecclesiastical allegiance, Bishop Raphael was, first of all, Orthodox Catholic and American in his life work. Called from Russia to New York in 1895 to assume charge of the growing Syrian parishes under the Russian jurisdiction over American Orthodoxy, Archimandrite Hawaweeny was elevated to the episcopate by order of the Holy Synod of Russia and consecrated Bishop of Brooklyn and Head of the Syrian Mission by Archbishop Tikhon and Bishop Innocent of Alaska on March 12, 1904. This was the first consecration of an Orthodox Catholic Bishop in the New World and Bishop Raphael was the first Orthodox Prelate to spend his entire Episcopate from consecration to burial, in America. His remains lie in the Syrian Orthodox section of Mount Olivet Cemetery, Brooklyn, where it is proposed to erect a Memorial Chapel over the grave of the first Orthodox Bishop consecrated and buried in America.

With his broad culture and international training and experience Bishop Raphael naturally had a keen interest in the universal Orthodox aspiration for Christian unity. His work in America, where his Syrian communities were widely scattered and sometimes very small and without the services of the Orthodox Church, gave him a special interest in any movement which promised to provide the way by which acceptable and valid sacramental ministrations might be brought within the reach of isolated Orthodox Catholic people. It was, therefore, with real pleasure and gratitude that Bishop Raphael received the habitual approaches of "High Church" prelates and clergy of the Protestant Episcopal Church. Assured by "catholic-minded" Protestants, seeking the recognition of real Catholic Bishops, that the Anglican Communion and Protestant Episcopal Church were really Catholic and almost the same as Orthodox, Bishop Raphael was filled with great happiness. A group of these "High Episcopalian" Protestants had formed the American branch of "The Anglican and Eastern Orthodox Churches Union" (since revised and now existing as "The Anglican and Eastern Churches Association," chiefly active in England, where it publishes a quarterly organ called "The Christian East"). This organization, being well pleased with

the impression its members had made upon Bishop Raphael, elected him Vice-President of the Union. Bishop Raphael accepted, believing that he was associating himself with truly Catholic but unfortunately separated fellow Priests and Bishops in a movement that would promote Orthodoxy and true Catholic Unity at the same time.

As is their usual custom with all prelates and clergy of other bodies, the Protestant Episcopal Bishops urged Bishop Raphael to recognize their Orders and accept for his people the sacramental ministrations of their Protestant clergy on a basis of equality with the Sacraments of the Orthodox Church administered by Orthodox Catholic Priests. It was pointed out that the isolated and widely-scattered Orthodox who had no access to Orthodox Catholic Priests or Sacraments could be easily reached by clergy of the Protestant Episcopal Church, who, they persuaded Bishop Raphael to believe, were true Priests and Orthodox in their doctrine and belief though separated in organization. In this pleasant delusion, but under carefully specified conditions and restrictions, Bishop Raphael issued in 1910 permission for his faithful, in emergencies and under necessity when Orthodox Catholic Priests and Sacraments were inaccessible, to ask the ministrations of Protestant Episcopal clergy and make comforting use of what these clergy could provide in the absence of Orthodox Catholic Priests and Sacraments.

Being a Vice-President on the Eastern Orthodox Catholic side of the Anglican and Eastern Orthodox Churches Union and having issued on Protestant Episcopal solicitation such a permission to his people, Bishop Raphael set himself to observe most closely the resulting acts following upon his permissoary letter and to study most carefully the Protestant Episcopal Church and Anglican teaching in the hope that the Anglicans might really be capable of becoming actually Orthodox. But the more closely he observed the general practice and the more deeply he studied the teaching and faith of the Protestant Episcopal Church the more painfully shocked, disappointed, and disillusioned Bishop Raphael became. Furthermore, the very fact of his own position in the Anglican and Orthodox Union made the confusion and deception of Orthodox people the more certain and serious. The existence and cultivation of even friendship and mutual courtesy was pointed out as supporting the Protestant Episcopal claim to Orthodox Catholic sacramental recognition and intercommunion. Bishop Raphael found that his association with Episcopalians was made the basis for a most insidious, injurious, and unwarranted propaganda in favor of the Protestant Episcopal Church among his parishes and faithful. Finally, after more than a year of constant and careful study and observation, Bishop Raphael felt that it was his duty to resign from the association of which he was a Vice-President. In doing this he hoped that the end of his connection with the Union would end also the Protestant Episcopal interferences and uncalled-for intrusions in the affairs and religious harmony of his people. His letter of resignation from the Anglican and Eastern Orthodox Churches Union, published in the Russian Orthodox Messenger, Feb. 18, 1912, stated his convictions in the following way:

"I have a personal opinion about the usefulness of the Union. Study has taught me that there is a vast difference between the doctrine, discipline, and even worship of the Holy Orthodox Church and those of the Anglican Communion; while, upon the other hand, experience has forced upon me the conviction that to promote courtesy and friendship, which seems to be the only aim of the Union at present, is not only to be killing

precious time, at best, but also is somewhat hurtful to the religious and ecclesiastical welfare of the Holy Orthodox Church in these United States.

"Very many of the Bishops of the Holy Orthodox Church at the present time—and especially myself—have observed that the Anglican Communion is associated with the numerous Protestant Bodies, many of whose doctrines and teachings, as well as practices, are condemned by the Holy Orthodox Church. . . . I view union as only a pleasing dream. Indeed, it is impossible for the Holy Orthodox Church to receive—as She has a thousand times proclaimed, and as even the Papal See of Rome has declaimed to the Holy Orthodox Church's credit—anyone into Her Fold or into union with Her who does not accept Her Faith in full without any qualifications—the Faith which She claims is most surely Apostolic. I cannot see how She can unite, or the latter expect in the near future to unite with Her while the Anglican Communion holds so many Protestant tenets and doctrines, and also is so closely associated with the non-Catholic religions about Her.

"Finally, I am in perfect accord with the views expressed by His Grace, Archbishop Platon, in his address delivered this year before the Philadelphia Protestant Episcopalian Brotherhood, as to the impossibility of union under present circumstances."

One would suppose that the publication of such a letter in the official organ of the Russian Archdiocese would have ended the misleading and subversive propaganda of Protestant Episcopilians among the Orthodox Catholic faithful. But the Protestant Episcopal members simply addressed a reply to Bishop Raphael in which they attempted to make him believe that the Protestant Episcopal Church was not Protestant and had adopted none of the errors held by Protestant Bodies. For nearly another year Bishop Raphael watched and studied while the subversive Protestant Episcopal propaganda went on among his people on the basis of the letter of permission he had issued under a misapprehension of the nature and teaching of the Protestant Episcopal Church and its clergy. Seeing that there was no other means of protecting Orthodox Catholic faithful from being mislead and deceived, Bishop Raphael finally issued, late in 1912, the following Pastoral which has remained in force among the Orthodox of this jurisdiction in America ever since and has been confirmed and reinforced by the pronouncement of his successor, the present Archbishop Aftimios.

PASTORAL LETTER

To My Beloved Clergy and Laity of the Syrian Greek-Orthodox Catholic Church in North America—

Greetings in Christ Jesus, Our Incarnate Lord and God.

My Beloved Brethren:—

Two years ago, while I was a Vice-President and member of the Anglican and Eastern Orthodox Churches Union, being moved with compassion for my children in the Holy Orthodox faith "once and for all delivered to the Saints" (St. Jude ver. 3) scattered throughout the whole of North America and deprived of the ministrations of the Church; and especially in places far removed from Orthodox centres; and being equally moved with a feeling that the Protestant Episcopalian (Anglican) Church possessed largely the Orthodox faith, as many of the prominent clergy professed the same to me before I studied deeply their doctrinal

authorities and their liturgy—the “Book of Common Prayer”—I wrote a letter as the Bishop and Head of the Syrian Catholic Mission in North America, giving a permission, in which I said that *in extreme cases*, where no Orthodox priest could be called upon at short notice, the ministrations of the Protestant Episcopalian (Anglican) clergy might be kindly asked. However, I was *most explicit* in defining when and how the ministrations should be accepted, and also what exceptions should be made. In writing that letter I hoped, on the one hand, to help my people spiritually, and, on the other hand, to open the way toward bringing the Anglicans into the communion of the Holy Orthodox faith.

On hearing and in reading that my letter, perhaps unintentionally, was misconstrued by some of the Episcopalian (Anglican) Clergy, I wrote a second letter in which I pointed out that my instructions and exceptions had been either overlooked or ignored by many, to wit:—

(a) They informed the Orthodox people that I recognized the Anglican Communion (Protestant Episcopal Church) as being united with the Holy Orthodox Church and their ministry, that is holy orders, as valid.

(b) The Episcopal (Anglican) Clergy *offered* their ministrations *even when my Orthodox clergy were residing in the same towns and parishes, as pastors.*

And,

(c) Protestant Episcopalian clergy said that there was *no* need of the Orthodox people seeking the ministrations of their own Orthodox priests, for their (the Anglican) ministrations were all that were necessary.

I, therefore, felt bound by all the circumstances to make a thorough study of the Anglican Church’s faith and orders as well as of her discipline and ritual. After serious consideration I realized that it was *my honest duty*, as a member of the College of Bishops of the Holy Orthodox Greek Apostolic Church, and Head of the Syrian Mission in North America, to resign from the vice-presidency of and membership in the Anglican and Eastern Orthodox Churches Union. At the same time, I set forth, in my letter of resignation, my reason for so doing.

I am convinced that the doctrinal teaching and practices as well as the discipline of the whole Anglican Church are unacceptable to the Holy Orthodox Church. I make this apology for the Anglicans whom as Christian gentlemen I greatly revere, that the loose teachings of a great many of the prominent Anglican theologians are so hazy in their definition of truths, and so inclined toward pet heresies that it is hard to tell what they believe. The Anglican Church as a whole has not spoken authoritatively on her doctrine. Her Catholic-minded members can cull out her doctrines from many views, but so nebulous is her pathway in the doctrinal world that those who would extend a hand of both Christian and ecclesiastical fellowship dare not, without distrust, grasp the hand of her theologians, for while many are orthodox on some points they are quite heterodox on others. I speak, of course, from the Holy Orthodox Eastern Catholic point of view. The Holy Orthodox Church has never perceptibly changed from Apostolic times, and, therefore, no one can go astray in finding out what she teaches. Like her Lord and Master, though at times surrounded with human malaria—which He in mercy pardons—she is “the same yesterday, and today, and forever” (Hebrews 8-8), the mother and safe deposit of “the truth as it is in Jesus” (Eph. IV. 21).

The Orthodox Church differs absolutely with the Anglican Communion in reference to the *number* of Sacraments and in reference to the doctrinal explanation of the same. The Anglicans say in their Catechism concerning the Sacraments that there are "two only as generally necessary to salvation, that is to say, baptism and the Supper of the Lord." I am well aware that, in her two books of homilies (which are not of a binding authority for the books were only prepared in the reign of Edward VI and Queen Elizabeth for priests who were not permitted to preach their own sermons in England during times both politically and ecclesiastically perilous), she says that there are "five others commonly called Sacraments" (see homily in each book on the Sacraments), but long since she has repudiated in different portions of her Communion this very teaching and absolutely disavows such definitions in her "Articles of Religion" which are bound up in her Book of Common Prayer or Liturgy as one of her authorities.

The Orthodox Church has ever taught that there are *seven* Sacraments. She may have called them another name, yet in her definition of a Sacrament she plainly points out the fact that each of the seven has an outward and visible sign and an inward and spiritual grace, and that they are of gospel and apostolic origin.

Again, the Orthodox Church has certain ceremonies and practices associated and necessary in the administration of the Sacraments which neither time nor circumstances must set aside where Churches are organized. Yet the Anglicans entirely neglect these, though they once taught and practiced the same in more catholic days.

In the case of the administration of holy Baptism it is the absolute rule of the Orthodox Church that the candidate must be three times immersed (once in the name of each person of the Blessed Trinity). Immersion is only permissory in the Anglican Communion, and pouring or sprinkling is the general custom. The Anglicans do not use holy oil in the administration, etc., and even in doctrinal teaching in reference to this Sacrament they differ.

As to the doctrine concerning the Holy Communion the Anglican Communion has no settled view. The Orthodox Church teaches the doctrine of transubstantiation without going into any scientific or Roman Catholic explanation. The technical word which she uses for the sublime act of the priest by Christ's authority to consecrate is "Transmuting" (Liturgy of St. Chrysostom). She, as I have said, offers no explanation, but she believes and confesses that Christ, the Son of the Living God Who came into the world to save sinners, is of a truth in His "all-pure Body" and "precious Blood" (Liturgy of St. Chrysostom) *objectively* present, and to be worshipped in that Sacrament as He was on earth and is now in risen and glorified majesty in heaven; and that "the precious and holy and life-giving Body and Blood of Our Lord and God and Saviour Jesus Christ are imparted" (to each soul that comes to that Blessed Sacrament) "Unto the remission of sins, and unto everlasting life" (Liturgy of St. Chrysostom).

Confirmation or the laying on of hands, which the Orthodox Church calls a Sacrament—"Chrismation"—in the Anglican Church is merely the laying on of hands of the Bishop accompanied by a set form of prayers, without the use of Holy Chrism, which latter has come down from Apostolic days as necessary.

Holy Matrimony is only regarded by the Anglican Communion as a

sacred rite which, even if performed by a Justice of the Peace, is regarded as sufficient in the sight of God and man.

Penance is not practiced excepting rarely in the Anglican Communion, and confession before the reception of Holy Communion is not compulsory. She has altogether set aside the Sacrament of Extreme Unction, that is anointing the sick as commanded by St. James in his General Epistle (James V. 14). To her priesthood she does not teach the true doctrine of the grace of Holy Orders. Indeed she has two forms of words for ordination, namely, one which gives the power of absolution to the priest, and the alternative form without the words of Our Lord, "whose sins ye remit," etc. (St. John XX. 23). Thus she leaves every Bishop to choose intention or non-intention in the act of ordination as to the power and grace of her priesthood (Ordination of Priests, Book of Common Prayer.)

But besides all of this, the Anglican Communion ignores the Orthodox Church's dogmas and teachings, such as the invocation of saints, prayers for the dead, special honour to the Blessed Virgin Mary the Mother of God, and reverence for sacred relics, holy pictures and ikons. She says of such teaching that it is "a foul thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God" (Article of Religion, XXII).

There is a striking variance between her wording of the Nicene Symbol and that of the Holy Orthodox Church; but sadder still, it contains the heresy of the "filioque."

I do not deem it necessary to mention all the striking differences between the Holy Orthodox Church and the Anglican Communion in reference to the authority of holy tradition, the number of General Councils, etc. Sufficient has already been said and pointed out to show that the Anglican Communion differs but little from all other Protestant bodies, and therefore, that there cannot be any intercommunion until she returns to the ancient holy Orthodox Faith and practices, and rejects Protestant omissions and commissions.

Therefore, as the official head of the Syrian Holy Orthodox Catholic Apostolic Church in North America and as one who must "give an account" (Hebrews 13-17) before the judgement throne of the "Shepherd and Bishop of Souls" (1 Peter II 25) that I have fed the "flock of God" (1 Peter V 2), as I have been commissioned by the Holy Orthodox Church, and inasmuch as the Anglican Communion (Protestant Episcopal Church in the United States) does not differ in things vital to the well being of the Holy Orthodox Church from some of the most arrant Protestant sects; I *direct* all Orthodox people residing in any community *not to seek or to accept* the ministrations of the Sacraments and rites from any clergy excepting those of the Holy Orthodox Catholic and Apostolic Church, for the Apostolic Canons command that the Orthodox should not commune in ecclesiastical matters with those who are not of "the same household of the Faith" (Galatians VI, 10) to wit: "Any Bishop, or presbyter or deacon who will pray with heretics let him be anathematized; and if he allows them as clergymen to perform any service let him be deposed." (Apostolic Canon 45). "Any bishop, or presbyter who accepts baptism or the Holy Sacrifice from heretics, we order such to be deposed, for 'what concord hath Christ with Belial, or what part hath he that believeth with an infidel?'" (Apostolic Canon 46).

As to members of the Holy Orthodox Church living in districts be-

yond the reach of Orthodox Catholic clergy *I direct* that the ancient custom of our Holy Church be observed, namely, in cases of *extreme necessity*, that is, *danger of death*, children may be baptized by some pious Orthodox layman, or even by the parent of the child, (by immersion) *three times* in the names of the (persons of the) Blessed Trinity, and in case of death such baptism is valid:—but if the child should live it must be brought to an Orthodox priest for the Sacrament of Chrismation.

In the case of the death of an Orthodox person where no priest of the holy Orthodox Church can be had, a pious layman may read over the corpse, for the comfort of the relatives and the instruction of the persons present, Psalm 90, "Whoso dwelleth under the defence of the Most High," and Psalm 118, "Blessed are those that are undefiled in the way and walk in the law," etc., and add thereto the Trisagion ("Holy God, Holy Strong One," etc.) and all that followeth. But be it noted that so soon as possible the relative must notify some Orthodox bishop or priest and request him to say the Liturgy and Requiem for the repose of the soul of the departed in his Cathedral or parish Church.

As to Holy Matrimony, if there be any parties united in wedlock outside the pale of the holy Orthodox Church because of the remoteness of Orthodox centres from their home, *I direct* that as soon as possible they either invite an Orthodox priest or go to where he resides and receive from his hands the holy Sacrament of Matrimony; otherwise they will be considered excommunicated until they submit unto the Orthodox Church's rule.

I further *direct* that Orthodox Christians should not make it a practice to attend the services of other religious bodies, so that there be no confusion as to the teaching or doctrines. Instead, I *order* that the head of each household, or a member, may read the special prayers which can be found in the hours in the Holy Orthodox Service Book, and such other devotional books as have been set forth by the authority of the Holy Orthodox Church.

Commending our clergy and laity unto the safe-keeping of Jesus Christ, and praying that the Holy Spirit may keep us all in the truth and extend the Borders of the Holy Orthodox Faith I remain,

Your affectionate Servant in Christ,

† RAPHAEL,
Bishop of Brooklyn, Head of the
Syrian Greek Orthodox Catholic
Mission in North America

Accuracy of Translation and fact of the above prescriptive direction and pastoral instruction being still in force and authority, unabated and unmodified, now and for all future time in this Jurisdiction certified April 27, 1927, by

† AFTIMIOS,
Archbishop of Brooklyn,
First Vicar of the Russian American Jurisdiction,
Head of the Syrian Greek Orthodox Catholic Mission
in North America.

Warning Against Deceptive Clergy and Collectors

*Further Activities of Pseudo Archbishop Francis (Willie Brothers)
and His Clergy Under Names of Third Order of St. Francis or
Mission Fathers of the Orthodox Catholic Church Should be
Avoided by All the Faithful.*

THE faithful of the Holy Eastern Orthodox Catholic and Apostolic Church should be on their guard against being victimized by persons posing as English-speaking Clergy of the Orthodox Catholic Church. There are a number of such persons very active at the present time who have no connection whatever with the Eastern Orthodox Catholic Church and are not recognized as Catholic or Orthodox Priests by Eastern Orthodox Authorities. They use the word Orthodox in the descriptions of their supposed organizations or churches, but are not Orthodox Catholic either in Order and Sacraments or in Faith and Teaching. Few if any of them are familiar with Orthodox Catholic Rites and Services. All clergy not definitely known to be in good standing under the proper Eastern Orthodox Catholic Diocesan Bishop should be required to show credentials when they approach Orthodox Catholic Faithful and seek to perform Sacramental Ministrations for them or to collect contributions.

In the last issue of this REVIEW, we exposed rather fully the career of fraud and deception of a certain William Henry Francis Brothers, alias Dom Francis, alias Bishop Gregorius, alias Bishop or Archbishop Francis, but best known in his own home of Waukeegan, Ill., as Willie Brothers. We had hoped that that article would be sufficient warning to prevent real Orthodox Catholic faithful from being imposed upon by this notorious character in any of his various guises. We regret that a new activity, sponsored by Archbishop Francis, forces us to mention him again in these pages. The present warning is impelled by the appearance of "The Third Order of Saint Francis within the Orthodox Catholic Church," which solicits money and contributions in the name of the Orthodox Catholic Church and asks that those sending offerings "make all checks payable to the Mission Fathers of the Orthodox Catholic Church," and send their offerings "to the office of the Mission Fathers, located at 2804 21st Ave., Astoria, L. I."

Needless to say, the Eastern Orthodox Catholic Church has no Order of Saint Francis nor Third Order of St. Francis. Neither is there any group or body in the Eastern Orthodox Catholic Church known as the Mission Fathers. Neither do we have persons soliciting contributions for Mass Intentions or the support of Monastic Orders as these deceptively named collectors are doing.

The address given as office of the Mission Fathers is the house in which a certain C. J. C. Sherwood rents an apartment for himself, his wife and family. This C. J. C. Sherwood was for many years a Salvation Army solicitor and then learned the gentle art of securing contributions for charitable purposes. He was recently "Ordained" by Archbishop Francis and is now known as Father Clement, Minister General of the fictitious "Order of Mission Fathers" or "Third Order of Saint Francis in the Orthodox Catholic Church." The Publication Office for the literature of the "Order" is given at 432 East 51st Street, New York City. This is the present residence of Archbishop Francis and his wife. The literature circulated by the collectors of the "Order"—C. J. C. Sherwood as Father Clement and a certain Marcel Delavoy as Father Marcel—states that its publication is under the authority of Archbishop Francis and includes an official letter from him, granting his benediction to the publication of "Saint Francis Messenger." Thus this appeal for contributions and Mass Intentions is nothing but another of the activities of William Henry Francis Brothers, the notorious Willie Brothers of Waukeegan, Ill. Let none of our true Catholic faithful be deceived by such adventurers.

THE EDITORS.

Ode To God

"Under Catherine II a sudden change occurred (in Russian literature), with a new standard of excellence that promoted literary growth. Under Derjavin (1743-1816), in particular, poetry assumed a new and more genuine character. His ODE TO GOD has become the possession of practically every modern tongue, and has been translated into Chinese and Japanese. Bowring, who has been such an industrious translator of Russian verse, mentions that this Ode in translation is hung up embroidered with gold in the temple of Yeddo, and, written on a piece of rich silk, is suspended in the imperial palace of Pekin. How responsive are all creeds and races to truth and beauty, which are universal and appeal to mankind, without distinction of belief or clime!"

(The Foundation Library, volume 6, pages 251 and 255-256.)

(P) THOU Eternal One! whose presence bright
All space doth occupy, all motion guide,
Unchanged through time's all devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with Thyself alone:
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

A MILLION torches lighted by Thy hand
Wander unwearied through the blue abyss:
They own Thy power, accomplish Thy command
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Sun lighted systems with their joyous beams,
But Thou to these art as the moon to night.

PES! as a drop of water in the sea,
All this magnificence in Thee is lost—
What are ten thousand worlds compared to Thee?
And what am I, then? Heaven's unnumber'd host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness; is a cipher brought
Against infinity! What am I, then? Nought!

NOUCHT! But the effluence of Thy light divine,
 Pervading worlds, hath reached my bosom too;
 Yes! in my spirit doth Thy spirit shine
 As shines the sunbeam in a drop of dew.
 Nought! but I live, and on hope's pinions fly
 Eager towards Thy presence; for in Thee
 I live, and breathe, and dwell; aspiring high,
 Even to the throne of Thy divinity.
 I am, O God! and surely Thou must be!

THOU art! directing, guiding all, Thou art!
 Direct my understanding then to Thee;
 Control my spirit, guide my wandering heart:
 Though but an atom midst immensity,
 Still I am something, fashioned by Thy hand!
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand,
 Close to the realms where angels have their birth,
 Just on the boundaries of the spirit-land!

CREATOR, yes! Thy wisdom and Thy word
 Created me! Thou source of life and good!
 Thou spirit of my spirit, and my Lord!
 Thy light, Thy love, in their bright plentitude
 Filled me with an immortal soul, to spring
 Over the abyss of death, and bade it wear
 The garments of the eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even to its source—to Thee—its Author there.

(1) THOUGHTS ineffable! O visions blest!
 Though worthless our conceptions all of Thee,
 Yet shall Thy shadowed image fill our breast,
 And waft its homage to Thy Deity.
 God! thus alone my lowly thoughts can soar;
 Thus seek Thy presence—Being wise and good!
 'Midst Thy vast works admire, obey, adore;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

—Derjavin.

Fine Arts Decline With Failing Faith

Blessed are the pure in heart: for they shall see God

(St. Matthew V. 8)

A Sermon Delivered at the Dedication of the Museum of Fine Arts in Odessa, 1885

By The Most Reverend Nikanor (Brovkovich)
Archbishop of Kherson and Odessa (†1890)

(*Works*, 2nd ed., Vol. 4, 177-185)

Translated especially for the Review by

Very Reverend Archpriest Leonid J. Turkevich, D.D.
Dean of the Russian Orthodox Cathedral, New York City

(TRANSLATOR'S NOTE: Nikanor Alexander Brovkovich was born in 1827. After completing his training at the Theological Academy in Petrograd, he served as Rector of several Theological Seminaries and of the Academy in Kazan. From 1871 until his death in 1890 he was Bishop in turn of Don, of Orifa, and of Kherson and Odessa.

His principal works are: *The Positive Philosophy of Supersensual Existence*; *The Decay of the Roman Teaching About a Visible Head of the Church*; *The Church and the State Versus Count Leo Tolstoi*; *The Origin and Significance of Stundism in the Life of the Russian People*.

He also wrote numerous Sermons and Church Lectures, which have been edited in five large volumes.

To note that this year is the centenary of his birth is a duty laid upon us by our veneration for the life and services of this great Prelate. This translation of one of his great discourses will refresh the memories of those who know him already, and will help to transmit his remembrance to our younger people in America who cannot read him in Russian.

Archbishop Nikanor was known especially for his keen ability as a critic. As compared with Archbishop Innocent (Borisoff), his appeal was not so much to the imagination, sentiment, and trust of his hearers as to their calm reason, and to their natural interest in political and social ideas. The opinions of this brilliant Prelate respecting the chief events of Russian life in the latter part of the nineteenth century spread all over Russia, and on occasion provoked extended discussion in the press and in learned societies. Especially remarked were some of his sermons on certain of the classical Russian authors, e. g., N. Gogol, A. Pushkin, Th. Dostoievsky, I. Turgenief, and Count Leo Tolstoi.

But his patriotism and his love of the Slavic race did not blind him to the faults of his country. His watchful appraisal of events, and his well-reasoned deductions as to the consequences that must follow from them, enabled him to prophesy with substantial accuracy the horrors of communism and anarchy. His tireless eulogy of the manners of old Russia and of old Byzantium was merely a device to show forth the evils hastening upon his country, the evidences of which he pointed out clearly and frankly, with utter fearlessness of consequences, often employing mockery, bitter irony, and biting sarcasm when in his sermons he laid bare the perils to which the Church and the Russian State were exposed.

His splendid knowledge of Holy Scripture, his understanding of the spirit of the Russian people, and his unusual mastery of the facts and philosophy of history, make his writings a treasure house of Russian spiritual philosophy as well as of original Russian Orthodox ideas. To

understand the Russia of the latter half of the nineteenth century, the student of today can do no better than to read and understand the works of Archbishop Nikanor of Odessa.)

WHEN I consider Divine Revelation, when I study it and turn it over in my mind, I do not find in it any direct teaching looking to the perfection of the Fine Arts—of poetry, music, painting, and sculpture. I find in it much direct teaching that enjoins the enlightening of the mind; still more that enjoins the improving of our moral nature; but I find in it almost nothing that would directly lay upon us the duty of refining our sense of the esthetic. This is a remarkable fact; for reason has assented to the custom of ascribing to the soul of man three principal powers,—Mind, Will, and Sense; and of distributing among these three powers the soul's highest activities. So knowledge and science are a necessary product of Mind, and mark out a pathway for man's progress; similarly, the fruitage of Will is laws and ethics, statutes and customs; and of Sense the Fine Arts, the gentle skills, and the striving toward refinement and elegance in the exterior bases of life. In the circle of the soul's activities, the activity of the heart has a dignity in no way inferior to the activities of Mind and Will; for the power of the heart is not inferior to the power of Mind and Will. Nay, on the contrary: the inner sense, in many connections, is to be accounted truly the principal power of the soul. Why, then, is it passed over, as it were, in Divine Revelation? Why does the Divine Revelation concern itself so exclusively with the need for the perfecting of Mind and Will, and practically disregard, to all appearances, the perfecting of Sense, our capacity for esthetic appreciation?

We find an indirect answer to this question in the following words of the Lord Jesus: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.* (St. Matthew XXII, 27-40.)

The central idea of Christian moral law is, then, regarded by Christ Himself as involving two duties in particular,—the duty of love to God, and the duty of love to one's neighbor; though, to be sure, these duties are very closely bound up with the other principal commandments laid upon us by God's law. However, those who teach the Christian moral law derive from this utterance of Our Lord not two, but three chief commandments,—love of God, love of one's neighbor, and love of one's self. Correspondingly, in moral instruction the entire compass of God's Law is expounded in grouping its requirement according to these three principal obligations: the duty to love God, the duty to love one's neighbor, and the duty to love one's self.

Love of one's self is the same as selfishness. Selfishness is a sentiment natural to us, seeing that it springs out of our nature, which was created by God. Therefore Christ does not condemn selfishness. On the contrary, He finds in it the foundation, the type, and the measure for the love one owes to his neighbor: You love yourself, love your neighbor also; and let the greatness of your natural love for yourself be the measure

also of the love you must give your neighbor. But since by reason of the sinfulness of our nature and the conditions of earthly life, selfishness tends to become exaggerated and extreme, love of self is not directly enjoined anywhere in the moral law as a duty. Nowhere in Revelation do we find the command: Love thyself. On the contrary, the prescriptions of God's Word are directed to limiting the selfishness rooted in our nature, and to warning against it, to the end that a man may not feel a love of self that will deceive and destroy him, but will rather guard the sentiment so that it may be a fertile help to himself, a benefit to his neighbor, and an open pathway for communion with God. Indeed, the perfection of the self-love that is envisaged in the Gospel is most clearly expressed in words that are most clearly opposite to the selfishness that brings ruin and degradation,—self-denial, self-surrender, and even self-negation: self-denial in one's love to his neighbor; self-surrender, surrender of one's will, of one's self-assurance, of every lust of the body, the eyes, and the pride of life, in one's love to God; self-negation, negation of the old man in self, in one's love for the high perfection that comes through the Gospel, in one's yearning for complete union with Christ, for immersion of self in His life and in His death.

What I have said thus far may serve as a point of departure for explaining the Christian attitude toward the Fine Arts.

First of all, we may remember that men well-pleasing to God and favored by Him do not estrange themselves from the Fine Arts of poetry, music, sculpture, handicrafts, and the like. Moses built a Tabernacle. David, Solomon, Ezra, Nehemiah, were builders of the Temple in Jerusalem, upon the erection and furnishing of which were lavishly spent the finest work in architecture, metallurgy, sculpture and handicrafts that their times could provide. Moses, David, Solomon, the Prophets, St. John the Divine, were poets of exalted genius. David and the other Psalmists were singers and musicians, and they fostered skill of song and music in the Temple at Jerusalem, in which Christ Himself made offering of prayer. Christ and His Apostles also loved song, and established singing in the Christian Church (First Corinthians XIV, 26). Tradition says that the Most Holy Mother of God employed Her blessed hands in the skillful artistry of needlecraft. The Holy Evangelist St. Luke according to tradition was an artist.

God Himself spoke to Moses about Bezaleel, the builder of the Tabernacle: *I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee: the tabernacle of the congregation, and the ark of the testimony.* (Exodus XXXI, 1-7.)

So from the Word of God Himself flows the teaching that, in the end of ends as in the beginning of beginnings, the Divine Wisdom nourishes not only the understanding and wisdom of man, but also the glories of art. Accordingly, God not only blesses Art, but even Himself grants it to us. Of supreme importance everywhere and to everybody is the principle that true Art is one of God's highest gifts.

Yet, why has Divine Revelation so little to say about the progress

of the Arts? We have seen already what Christ declared to be the very foundation of the Divine Law as God has revealed it: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* Of necessity, everything contrary to this chief commandment can have neither the blessing of God nor His command. Of necessity, everything in Art which keeps the mind, heart, and soul of man from being swallowed up in love of God is without God's blessing. Of necessity, also, anything contrary to the second great commandment of the Gospel Law, *Thou shalt love thy neighbour as thyself*,—that is, anything that keeps a man from that love for his neighbor, from self-denial for the sake of that love for his neighbor,—can have, according to the Divine Revelation, neither the blessing of God nor His help. But recall to your minds for what purposes the Fine Arts were used in ancient days; and then consider whether in our day the Fine Arts are used in the spirit of the great commandments of the Moral Law requiring us to love God and to love our neighbor, or whether they are not being used rather for the satisfaction of a self-love that is untouched by a love for God.

The selfishness natural to unregenerated human nature seeks the satisfaction of being well filled, of being well dressed, of being sheltered in convenient dwellings; it disposes us to a desire to see and hear only agreeable things. From this sentiment springs most if not all of our interest in satisfying the natural necessities of the body. Next in order arise desires for the best articles of food, drink, and dress, and the best furnishings for our houses; the demand that we be surrounded by only those sights and sounds that we find agreeable; and then straightway the demands of pampered taste for luxury at table, fine clothing, magnificently furnished homes, to which demands painting, sculpture, architecture, music, drama, and every means of enjoyment are made to minister. What affinity could the Christian sentiment have with such a perversion?

Yet, from another point of view, does Christianity wholly forbid such things as impious and immoral? Certainly not! In estimating human deeds, inclinations, and feelings, Christian Moral Philosophy applies to them a scale to measure them, and grades them as things not to be allowed and to be prohibited, things tolerable and permissible, things to be approved and to be commanded, and even as things ideally beautiful. Whatever in human actions, wants, and feelings falls short of being intolerable and condemnable, Christianity merely endures and admits; it commands only that which God's law approves. But beyond what may be approved or commanded lies that which duty requires, that which is laid upon every one as an obligation—that which the heart that is warmed by love for God apprehends as the highest beauty, the ideal of supreme evangelical perfection.

Similarly in the workshops and in the practice of the Arts: That which is necessary for satisfying the demands of natural self-love is permitted and tolerated, if it does not exceed proper limits; that which encourages perfection, which advances the refinement and elevation both of fine taste and of the moral sense, is accounted blessed. But nothing is reckoned to be in harmony with the most sublime ideal unless it promotes a perfection that is holy and devout, and that completely penetrates a man's soul, heart, and mind,—his whole being,—with love toward God and with a self-denying love for his neighbor. For the Gospel of Christ

rejects everything that falls short of that ideal, exactly to the degree and to the extent of the incompleteness.

Surely, the Word of God could not be expected to encourage in us a concern for those things which Solomon very earnestly and very plainly spoke of as bringing vanity and vexation of spirit. He himself had once given his heart to the pursuit of those things which men of our own day often strive for from a mistaken idea that they are necessary or that they minister to the satisfaction of refined taste. "*I have seen,*" said Solomon in the Book of Ecclesiastes, *all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.* That which is crooked cannot be made straight; and that which is wanting cannot be numbered. *I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.* And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all they that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happened to the fool, so it happened even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit." (Ecclesiastes I, 14-18; II, 1-17.)

Thus in his own person Solomon describes all mankind in the account he gives of his search for pleasure of all kinds, from the grossest to the most elevated,—the elemental pleasures to be had from food and drink,

as well as the pure delights that come from the search for wisdom and the practice of the Fine Arts. And from his own experience he shows that this pursuit does not always exalt the soul, but on the contrary sometimes regrades instead of refreshing it,—nay, may even kill it by engendering a hate not merely towards every vanity of life but also towards life itself. How could the Word of God encourage in us the pursuit of vanities so destructive to self?

Why cannot the people of our time see that their Solomons lack the wisdom of that Solomon of old whom God enlightened? That solely because they have the capacity to experience pleasure, they have taken delight in all the charms of the natural world, in all the variety of artificial joys a sterile world could offer them, until at last they have lost the very desire for pleasure along with the power to experience it further? That the Christian Religion has the effect of lifting up the heart of man to pleasures that are spiritual, lofty, and wholly pure; of lifting it up to a vision of beauty which is endless, and which is ordered by the music of a heavenly harmony; of lifting it up to joys which engender a thirst unquenchable, elevated endlessly and forever according to the very measure of infinity itself?

The great goal of that sublime endeavor of the soul of man is shown by Christ our Saviour to be the acquiring of such cleanness of heart as to be able to contemplate God Himself, Who is Supreme and Perfect Beauty:—“*Blessed are the pure in heart: for they shall see God.*”

The contribution of the Christian Religion to the elevation, the refinement, the purification, the joy, and the untroubling satisfaction of human sense, as well as to the perfection of the Arts, is as evident as in its magnitude it is beyond all estimating. We are not speaking of the Saints of God, who during their life on earth gave themselves completely to the love of God and to the contemplation of heavenly Beauty, as, for example, did the Psalmist who sings: “*Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.*” (Psalm LXXX, 25-26). *O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp: I myself will awake early. I will praise thee, O Lord.*” (Psalm CVIII, 1-3). Or as did the Apostle Paul, who cries out in an ecstasy that stirs the very depths of our hearts: “*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*” (Romans VIII, 35-39.)

No! We speak not only of the Saints of God; for not only into them, but likewise into the whole world the Christian Religion has instilled a rightful love of life and of the joys of life as the highest gift of God; instilled a love of nature and of the beauties of nature as the most fair handiwork of God; begot in us a love of sacred history as our own soul's possession, as well as a love of the history of our country, the cradle both of our physical and of our spiritual beings. The Christian Religion

brought the gift of peaceful poetry to all parts of society, as well to the meanest hut as to the finest palaces. The Christian Religion inspired a most sublime and most pure poetry,—the sacred compositions of the Church's worship and literature, those of the East as well as those of the West, infinite in variety. The Christian Religion produced original and enduring schools of architecture, the Byzantine and the Gothic styles. The same Christian Religion brought into existence also the schools of Church painting,—the Byzantine of the East, the Italian of the West, and others,—which lifted the art of painting to a height never before attained, nor ever to be surpassed hereafter, since to higher excellence than that of Raphael art cannot rise. The Christian Religion also originated music: in the East the pure Church song which ranges from the simple and affecting melodies known to every plain man, to the wondrously beautiful music for the days of the Great Week and for Easter composed by such devout masters as Fourchaninoff and Bortniansky; and in the West the majestic, heaven-exalted instrumental music which ranges from the melodies of ancient Christian simplicity to the most moving and affecting compositions of Mozart and others.

Like a mighty river Christian Art has flowed peacefully and smoothly through two thousand years, imbuing all of Christian mankind with ingenuous love for its Creator and for the life of both earth and heaven, a mighty flood which until two centuries ago beat against no rock of doubt or agnosticism, of little faith or negation. From the first mighty clash in which those two greatest powers of the spirit met in conflict,—the pure angelic power of Faith and the satanic power of Unbelief,—at the first stroke of the conflict of those opposites there came into existence the mightiest creations of poetic genius; but thereafter,—I beg you to see and to consider for yourselves,—did not the power of art decline? Did it not become enfeebled? Did not the whole spirit of mankind begin to die along with the progressive enfeeblement and decay of Faith in men's hearts? And is it not true that at the same time creative art began to die also? The art of painting long ago reached its height, and has fallen into decay with the decrease of hearty attachment to the inspired teachings of Christ's Gospel. Did not a noted Russian writer in exile make clear to the most illustrious of modern Russian painters that, because that artist had lost his Christian ideals, the sense of reverence for sacred subjects with which he had begun his paintings of them had been killed by the eccentric details of his anatomical technique? As for those who carried Art ahead in the same direction, is not the world already amazed at their open mockery of the subjects which mankind has revered for two thousand years, and which hundreds of millions reverence still? Because of its cooling toward ideals that root their life in eternity, however dim they may become in our hearts, has not painting sought new ideals for itself, without finding them anywhere?

And as for the music of our day, though it has developed its technique endlessly, has it not degenerated amid the cracklings and groanings which foretell the utter destruction of musical harmony and melody?

I beg you to consider: Have authors, the tellers of tales, not disappeared, both ours and those of Western Europe? Alas for the writers

who, though ancient, are yet of our own time, the writers who delighted us with their works from our childhood to the time of our old age! They have died out, not only among us, but also in Europe; and successors to them have not yet been born, either among us or in Europe. When with lamentation and heartfelt grief we laid Dostoievsky and Turgenief in the tomb, were we not in attendance at another and incomparably more afflicting funeral,—if not the funeral of all Russian creative consciousness, certainly the funeral, in at least some sense, of an accepted type of artistic endeavor which through the course of centuries had ruled man's imagination? The living Christian spirit, and the ideals which for centuries had been dearest to men's hearts, died out. Art in all its variety of expression communicated its inspiration by collaborating with the distinctive and life-giving Christian ideal; and with the passing of the ideal, Art perished, in spite of the elaboration of its technique to the utmost of human skill,—architecture, painting, music, poetry. Never before had the perfection of technical detail been carried so far; but the masters themselves came to see that a spirit was gone out of it. In an earlier day, some poor chapel in a wood where before a crudely wrought crucifix some beggar sang "My Jesus most loved," or where an old rustic First-Chanter sang the simple yet unpretentiously lovely song "Christ is risen from the dead," all sweetly uttered to believing hearts, had for a man of simple piety and deep faith an infinitely greater eloquence than have galleries of paintings and concerts of music for icy hearts and coldly skeptical minds.

Nevertheless, the sound and simple understanding that engenders love is like a phoenix which though consumed by fire yet lives anew in those creations of Art which by their own Spirit nourish the soul of man. Alas! The forms of art, brought almost to perfection, remain, but the Spirit is flying because the faith in the Spirit is passing away. In the place of the Spirit Divine, Infinite, Eternally Loving, the prevailing sentiment of our day puts nothingness; the ideal of mankind is become nothingness; and the only fruit of that ideal is nothingness. Without the eternal, loving ideal of the Infinite there can be no Art, because true Art always has been and of necessity must always be a life-begetting service to the life-giving ideal of the Infinite.

Brethren, let us pray for the continuation of our spiritual life. Death has not yet conquered. The powerful life of Christian mankind is a mighty tree, which life-sucking parasites hem in close about; it is a beautiful fruit, into which an alien worm has crept. Millions of souls still nourish everything that is to be grasped by faith, including their faith in the ideal. Let us remember that faith in God, in the infinity of eternal beauty, in immortality, has brought into existence all that we know to be most lofty both in man's impulses and in his Art. Let us pray that that life-giving spirit of faith may not perish in us; and that the Heavenly Spirit which cleanses our hearts from every stain and makes them able to contemplate the divine Beauty, may rest upon this School of Art, and may fill all who work here, teachers and pupils, with the Pure Spirit of His Wisdom and of His life-begetting Activity. Amen.

The Life and Work of the Most Reverend Metropolitan Innocent

ARCHBISHOP of

Kamchatka, the Kuriles and the Aleutian Islands,
And Later, Metropolitan of Moscow

Reprinted in honor of his hundred and thirtieth anniversary from a translation printed for distribution among the people by request of the Most Reverend Bishop Nicholas of the North American Diocese in 1897, on the hundredth anniversary of the birth of the Metropolitan Innocent.

I.

INNOCENTIUS, Archbishop of Kamchatka, the Kuriles and the Aleutian Islands, the ever memorable preacher of Christianity in the extreme East, was elevated to the vacant See of Moscow in 1867, on the demise of the celebrated Metropolitan Philaret. From the distant shores of the Amoor he went direct to the first capital city of Moscow—the heart of Russia.

The town of Anginskoe in the Government of Irkoutsk was the home of Innocentius. The register of the church in Anginskoe shows that "on the 26th of August (old style), 1797, the wife of the sacristan of the church of St. Elias the Prophet, Eusebius Popov, bore him a son who was named John." At five years of age John Popov commenced to study his alphabet, being instructed by his father, who was at the time already afflicted with the disease which brought on his death two years later, leaving a widow and four orphans in extreme poverty. Fortunately the uncle of the orphans, a deacon of the same church, Demetrius Popov, in order to help the orphaned family somewhat, took the little boy John into his own home and continued teaching him. The little one learned so rapidly that in his eighth year he read the epistles in church and by his clear reading afforded much consolation to the parishioners. The mother of the boy, observing her son's success, desired to obtain his father's vacancy for him, in order to support the family; but this did not come to pass. At nine years of age John Popov was brought to Irkoutsk, where he was received as a scholar at the theological seminary.

At the seminary John surpassed all his schoolmates in learning. Tall of stature, with a good figure, and healthy, he was readily distinguished in their midst. At the time when John Popov entered the seminary, his uncle, with whom he previously lived, became a widower, and having taken the monastic vows with the name of David, he was transferred to Irkoutsk, making his home at the episcopal house, having also been ordained to the priesthood; and here, as before, he continued to care for his nephew, who often visited him. Father David was fond of mechanical labor; his nephew, coming to him, often found him at work on some machinery, and, looking on, assisted him, thus becoming very fond of the mechanical art himself.

At the seminary, during the time free of lessons, John always found occupation for himself; he would go somewhere apart from his schoolmates and read to himself, or else engage in building something. It was in this way he made in one of the rooms of the seminary a water-clock. The frame and wheels were made with a common knife and awl, the face was made of writing paper, the pointers of bits of wood. The water was poured into a pot of birch bark, and the dripping of it on a piece of tin beneath the pot sounded like the ticking of an ordinary clock; a bell sounded the hours. John's fellow-pupils were very much amused by this.

In 1814 a new rector of the seminary, guided by certain motives, thought it proper to change the surnames of the pupils. In giving names, the authorities generally considered some characteristic of the pupil, which assisted in making up the name; for instance, one who was good-looking consequently received the name Blagovidov (i. e., Good-looks); a pupil of quiet disposition was named Tihomirov (tihi is quiet, and mir is the world; the final *ov* or *off* denotes the possessive case and generally can be translated as *son*, for instance Johnson). Veniaminov was the name given to John Popov. He was named thus in honor of Benjamin, the Bishop of Irkoutsk, who was much loved by all, and who had died that same year. In 1817 John Veniaminov married, after which he was ordained a deacon for the Church of the Annunciation in Irkoutsk.

Graduating from the seminary John Veniaminov was appointed teacher of a parish school, and after a year ordained a priest for the same Church of the Annunciation. In the course of his service (which was short, a little over two years) he won the esteem and love of his people as a good shepherd who cares for his flock. The inhabitants of Irkoutsk long remembered the even and grand church services of Father John, likewise his kindly nature and pastoral cares. On Sundays, before the liturgy, he would gather the children in the church and instruct them in Christian lessons. Only two years passed thus, in which he enjoyed his quiet home life; soon he must change it for a life full of privations, trouble, heavy labor and glorious undertakings.

In 1823 the Most Holy Synod requested the Bishop of Irkoutsk to send a priest to the Island Ounalashka, for the purpose of enlightening the natives with the faith of Christ. Ounalashka and the neighboring islands lie out a long distance from Siberia, between Kamchatka and America. The Prelate informed the clergy of Irkoutsk, but no one was found to accept the Holy Synod's offer. No one desired to go to a strange and distant land. The Bishop was put in an awkward position; the order of the Synod must be carried out, yet no volunteers were found, and he could not send any one against his will. Then it was that the priest of the Annunciation (parish), Father John Veniaminov came to His Right Reverence and informed him of his willingness to go to Ounalashka. The Bishop was not a little surprised at this; he was sorry to give up an exemplary clergyman.

It must be remembered that at the time this announcement was sent to the clergy by the Bishop, Father Veniaminov, as well as all the clergy, did not so much as think of accepting it. It happened that Father John about this same time became acquainted with a certain John Kriukov,

who had come to Irkoutsk from Ounalashka. This newcomer, Kriukov, from the coast of America, had much to tell him of Ounalashka and of life out there and he went so far as to persuade him to accept the Bishop's offer. But no persuasion affected him. How it was that Father John became taken with the desire to go to such a distant land, many years after he tells of it himself in these words. "When that pioneer, John Kriukov, had already bidden me good-bye, and on his farewell-taking still continued to persuade me to go to Ounalashka—and on the same day, taking leave of the Bishop (in whose presence I happened to be then) he commenced telling of the devotion of the Aleuts to prayer and to listening to the Word of God (may the name of the Lord be blessed); I suddenly, it can be said, and completely became inflamed with the desire to go to such a people. I now vividly call to memory; how I suffered with impatience, waiting for the moment when I could inform His Right Reverence of my intention, and how he seemed to be surprised, saying only: "We shall see."

After a long hesitation the Bishop at last consented. The family of Father John did not so much as suspect the rapid change in his determination. On coming home Father John said nothing of his intentions to his family. But, of course, such a sudden turn in his fate could not but reflect itself on him, so that it became apparent to those around him. During one of the family conversations, his little son, somewhat over a year old, came up to him. Father John took him up in his arms. "My child," said he, "where will your feet soon be a-walking." Now only was it that his family surmised at what had happened; they fell upon him with tears and wailings, begging him to alter his decision. But he remained steadfast. They commenced to prepare for the long, strange journey.

On the 7th of May, 1823, Father John left Irkoutsk with his family, which then consisted of his old mother, his wife, a son a year old, and a brother.

First of all he went to his home, in rural Anginskoe, and from there, having offered a prayer-service, took a barge going down the river Lena to Yakoutsk. (The Lena is the largest river in Siberia and flows into the Arctic Ocean.)

From Yakoutsk Father John had to ride to Ohotsk, a city in Eastern Siberia, on the shore of the Sea of Ohotsk. The distance between Yakoutsk and Ohotsk is one thousand versts, or about 700 miles, and he made all that way with his family, on horseback. The road was a difficult one; now he would ride by narrow trails through dense forests, then he would make his way over such marshy land that a horse would sink into it to its belly, and at other times he must climb along a slope, or a steep, rocky mountain and move along its slippery back covered with snow. Yet with God's help Father John patiently overcame all these hardships. At last the travelers heard the dull roar of sea waves breaking against the high cliffs on the coast. The masts of vessels on the Ohotsk River gradually appeared to them, and then the city of Ohotsk itself. From Ohotsk to the Island of Ounalashka, Father John made the voyage in a sailing vessel. On the 29th of July, 1824, he safely arrived at the place of his appointment.

II.

Ounalashka is one of the Aleutian Islands. These Islands lie in the Pacific Ocean between Kamchatka and Alaska. Ounalashka is about the largest island in the Aleutian group. It is 150 versts in length and more than fifty in width (somewhat over a hundred miles long by thirty-five wide).

The climate on this Island, as well as on the others, is damp and changeable. Cloudy weather with fogs and winds is the condition for the most part of the year, while clear and bright days are very rare, not more than fifty of them throughout the year. The summer here is not too warm, but in winter the frosts are sometimes so severe as to frost-bite a flying bird.

Besides the Aleutian Islands there were others also which belonged to the parish of Father John; among them were the Fox, the Pribilov and other Islands.

The native inhabitants of all these islands are employed in hunting fur-animals and fishing. They live in villages of earthen huts,¹ which appear more like bear haunts than human habitations. In the day time the interior of the hut obtains its light from a window in the roof, through which also the smoke escapes, but at night a fire burns in the center of the hut, which heats it also.

The wealthy Aleuts have the walls of their huts covered with furs and skins; no furniture or seats provided, they sit upon the floor. Their utensils they seldom wash, although they cook and wash their clothes in the same. The Aleuts are an unclean people.

In appearance the Aleuts are homely and have poor features; they are of middle stature, but on first sight they appear to be very short, because of the fact that the knees of all of them are bent in consequence of their continual posture on the floor, or sitting in a baidarka (canoe). They walk with the points of their feet turning in, while their heels spread outwards. It is impossible for a Russian to walk in the path made by an Aleut.

These people are good and soft-hearted. In time of want; and during the winters, a famine is nothing new with them; should any one of them be able to obtain some food, he will be sure to divide it among them all. They show much attention and love for their parents and elders. They are very hardy and patient. It seems impossible to think of any hardship that an Aleut could not bear, or of any sorrow that would make him melancholy. In time of want it is nothing extraordinary for him to live on water alone for three or four days. In sickness, when suffering excruciating pain, you will not hear him utter a cry nor a sigh.

Up to the time of the arrival of Father John, the Aleuts were in a wild condition, and in religious belief they were half idol worshippers. Father John had found but one chapel in Ounalashka on his arrival there, and that was an old wooden one. His first work was to build a new church. Being himself a good carpenter and builder, he began teaching the natives these handicrafts, and as soon as they were sufficiently proficient, he commenced building the church. At that he took a lively personal interest in the work, and made with his own hands the holy table and ikonostasis,² which he gilded. The church was dedicated in honor of the

¹This was before the Russians had fully succeeded in obtaining the necessary materials for building, which are not provided by nature in the Alaskan Islands.

²A screen with the images of our Lord, the Apostles, etc., separating the altar from the body of the temple.

Ascension of the Lord. At the same time Father Veniaminov undertook a great and difficult task—the study of the native languages. He desired to translate for the aborigines the Gospel and the liturgy, and—as we shall see hereafter—he accomplished the undertaking. We call this work remarkable, for the reason that he had to undergo the labor of inventing the very alphabet itself, which these languages never had. Studying the Aleutian language, Father John endeavored to acquaint himself with their traditions and customs, in order to be better understood when preaching to them the Word of God. He could often be seen conversing with those who were converted before he came to the island, and also with the pagan natives, about the true religion.

He preached sermons to them adapted to their understanding; he explained the meaning of the different feasts, confession and holy communion, also repeating how necessary it is to often attend church services.

Eye-witnesses recall to memory the sermon that Father John preached on the Sunday of Cheese-Fare, on February 9th, 1828, which also happened to be the day of St. Innocentius, the Wonder-worker of Irkoutsk. The great multitude of hearers were impressed and moved to tears by the sincere words and humility of this priest. First he explained the meaning of fast and showed the difference between the primitive Christians and those of today. "The Christians of old," said Father John Veniaminov, "with great joy looked forward and awaited the coming of holy Lent, as they knew the power and benefit of Lent, and they understood wherefore it was instituted—and they knew not only with their mind, or by hearing, but by the very sense of feeling (experience). But many of the Christians of today, with sorrow see the approach of the time of fast, because they do not see, and do not know, or do not care to know and see the power and benefit of Lent." Then the preacher put the question: "Why was it that Lent was instituted, and how can we fulfill the duties which it exacts of us?" Explaining this question, he then continued: "Our Orthodox Church (Græco-Russian) follows the custom of asking forgiveness on this day for the offenses done one to another, as the time of Great Lent is come, during which we must beg forgiveness of the Heavenly Father. In fulfilling this holy practice, I, your unworthy pastor, ask of you, my brethren, the forgiveness of all with which I have sinned before you, if by word, or in deed, or in my life; may God by His grace forgive and have mercy upon us all. I advise you also, brethren, to fulfill this duty now, and to always keep the practice hereafter. We should forgive and ask forgiveness sincerely and correctly, and not in outward appearance, falsely. Moreover, the holy Church—our Mother, advises and requests us—and the duty of Christianity demands of us—to keep this holy Lent, to cleanse our conscience from (the stain of) evil works by true repentance. And in this way, with a pure soul and heart, we shall go forward to meet the great day of the glorious Resurrection."

It was not only with the sermons which he preached near his home that Father John served his charge. His parish was widely scattered, over several thousand versts; he had to sail from island to island, from one village to another. To these voyages Father Veniaminov gave a good part of the year. His patience and intrepidity while traveling are truly worthy of admiration. He suffered privations and risked danger sailing from island to island, over the ocean waves in a little boat (baidarka—an Aleutian canoe made of skin), so narrow, that he must outstretch his limbs and keep them so, as if they were bound together in swaddling clothes. Sometimes Father John was obliged to suffer hunger and cold,

and again, being caught in a sweeping rain, wet to the bone, he would have to lodge in a dirty and cold earthen hut. Arriving at a village of Aleuts, if it was convenient, Father John performed the Church services, or simply gathered together the inhabitants and taught them the Word of God and advised them to receive baptism. But he never administered to them the Sacrament of Baptism, until they had asked for it themselves.

Having acquired the Aleutian language, Father John invented an alphabet for it and little by little commenced to translate for his people the sacred books. This way he translated into the Aleutian language the catechism and the Gospel of St. Matthew. In order to teach the Aleuts how to read and write, he opened a school on the Island of Ounalashka for boys and taught them himself.

Father Veniaminov loved the Aleuts for their simple-heartedness and diligence in hearing the Word of God; and the Aleuts also loved their pastor, and were sincerely devoted to him for his good nature and for the kindness he showed them. "Of all the good qualities of the Aleuts," Father John would say, "nothing gave me more pleasure and satisfied my heart more than the diligence they had for listening, or rather the thirst they had for hearing the Word of God, for a most untiring preacher could become weary sooner than their diligence become lessened. Let us explain this by an example. On my arrival in a village, one and all, leaving their work and occupations at my first call, at once gathered to hear me preach, and listening with wonderful attention, not allowing themselves to become restless or even to turn their eyes from me. The most tender mothers seemed at such moments to grow hardened at the cry of their children, of whom only those were brought along that were able to understand. I acknowledge openly that during such conversations (or preaching), I experienced in fact the consolations of the Christian faith, those sweet and unspeakable touches of grace, and therefore I owe the Aleuts more thanks than they owe me for my work, and I will never forget them."

On the Island of Ounalashka Father John at first lived with his family in an earthen hut, then in a small wooden house, which he built with his own hands. The furniture, the clock on the wall, were his own make; in a word, when it was necessary, he became carpenter, mechanic, watchmaker, and sometimes a maker of fishing nets. The evenings Father Veniaminov sometimes would spend in mechanical work, or in teaching his own children, to whom he was most kind. Not only his own children, but other children as well, he loved, and he could often be seen surrounded by them, explaining to them some lessons from Sacred History or the Gospel in his simple way, and with language easily understood, or at other times playing at ball with them. He would ramble with the children in the hills, and, as a lover and observer of nature, he would share with them his knowledge. Besides such occupations, Father John with his children would make the candles for their church.

In such constant labor and cares, Father John Veniaminov passed ten years on the Island of Ounalashka. During that time he converted to Christianity all the inhabitants of the island. The toil and noble undertakings of this good priest could not remain unnoticed on the part of the authorities, and he was rewarded with a pectoral cross. Then he was transferred to the Port of New Archangel, or Sitkha (on Baranov Island), that he might convert another people—the Koloshas.

III.

Sitkha or New Archangel is a good distance from the Aleutian Islands, and lies almost within touch of the mainland of America.

The climate here is noted for being damp, and during most part of the year the weather is gloomy and foggy. The soil on this island (now known as Baranov—the name of one of the Governors) is marshland and partly stone, covered with a thin layer of putrefied matter. Novoarchangelsk is situated on the western coast of the island, and at that time it was the central headquarters for the government of the Russian Colonies in America. Novoarchangelsk (New Archangel) or Sitkha is surrounded by mountains, which are covered with forests of tall trees of the fir species. It should be mentioned that the woods of this Sitkha (the Indian name) or Baranov Island are of a wonderful growth, some of the trunks of spruce measuring 150 feet in length.

The inhabitants of this Island—the Kolosha (or Thlinket tribe of Alaskan Indians)—among whom the Reverend Father Veniaminov had now to labor, differed from the Aleuts in appearance as well as in character. In appearance they are handsome: they have large black eyes, correct face, black hair, and are of medium stature. The Kolosha has a proud and selfish nature. On visiting the Russians they would don their best apparel and maintain a haughty bearing. They are very revengeful; if a Kolosha for some reason could not avenge himself during his life for some offense, he would transmit his revenge to his generation. The Kolosha possess a lively mind and they are sagacious.

They were less acquainted with the Christian religion than the Aleuts. Toward the Russians, especially before this time, they were hostile, and such a bearing greatly impeded the spread of Christianity among them. After his arrival in Sitkha, Father John commenced work in the same way he had done on the Island of Ounalashka, i. e., he began by learning the language and customs of the Koloshas, and then proceeded to preach the Word of God to them. At the same time, as was his wont, he gave freely of his labor, his strength, his health. As in Ounalashka, now also he often preached to his congregation in the church, and when possible visited them in their homes, and there in the family—as a father among his children—he told them of the Orthodox religion. The Kolosha learned to love their teacher, and commenced to receive him with a welcome, willingly and attentively listening to his lessons.

Living among the Koloshas, Father John wrote sermons for them in their native tongue and translated the sacred books, which helped much in spreading Orthodoxy among them. The labor of the Reverend John Veniaminov was not lost; the result was that the number of Christians in that country increased very rapidly.

For five years Father John worked on Baranov Island (Sitkha). His fifteen years of active missionary life (first in Ounalashka, then in Sitkha) was distinguished with the zeal that made famous the first teachers of the Gospel. He always went about his work with great care, and thereby drew to himself the rough hearts of the savages; he would convince, but not urge, then patiently wait for their own petition asking for baptism. For the children Father John opened schools, and taught them from books he had himself compiled. Finally, besides enlightening the natives with the knowledge of the Gospel, he taught them the different trades of smith-craft and carpentry, and also introduced inoculation (to prevent epidemics among them). In this way he won their hearty sym-

pathy; the Indians loved him. And he really was their benefactor and teacher.

Many years of experience in missionary work convinced our preacher that it was difficult to keep the spirit of Christianity animated in a country, already containing a large number of the baptized, and in which the native villages are so scattered. For this, continual exhortation was necessary, and yet it was impossible through the lack of priests and insufficiency of means. In order to remove these hindrances, and this could be done by the authority of the Church Government, it was necessary to take steps and intercede. And so Father John decided to go to St. Petersburg for this purpose. Besides this he must apply personally for permission to print his Aleutian translations of the sacred books. Having thus decided, Father John took a leave of absence, and—sending his wife and children to their home in Irkoutsk—on the 8th of November, 1838, he left Sitkha, taking sail in a globe circumnavigating vessel. His voyage continued for eight months. On the 25th of June, 1839, Father John arrived in St. Petersburg and presented his petition for the decision of the Most Holy Synod. Learning that it would take some months before the question of his petition would be taken up, he occupied himself in collecting offerings for the purpose of propagating and confirming the Christian religion in the Aleutian Islands, and for this he went also to Moscow.

In Moscow he presented himself to the Most Reverend Philaret, the Metropolitan—Archbishop. At first sight the Prelate took a liking for the hardworking, industrious missionary. “There is something apostle-like in this man”—he would say when speaking of Father John. More than once, when time permitted, they conversed together alone and the Prelate would listen with interest to the wonderful stories Father John told of his life in the Aleutian Islands. In the fall our traveler returned to St. Petersburg and he was promoted to the office of Archpriest for his long apostolic labors.

But at this time he received the sad news, informing him of the death of his wife. This sorrow weighed heavily upon him. The Metropolitan Philaret, consoling him, advised him to take vows and enter the monastic state. This proposal compelled the Father Archpriest to stop and deeply consider. He could not make up his mind, because his six children—two sons and four daughters—seemed to hold him in check; he had no one to entrust them to and no where to settle them. Not consenting to the proposition of Metropolitan Philaret he went to Kiev in order to pray there and pay his reverence to those miraculous shrines. On his return from Kiev he was summoned before the Most Holy Synod, and when here advised to take the vows of a monk, he consented, giving himself up to the will of God. His children, at Philaret's request, were settled in the best possible manner.

On the 29th of November, 1840, the Archpriest John Veniaminov, entering the monastic order, was tonsured and given the name of Innocent; at the same time he was ordered as an Archimandrite (an abbot with the privilege of wearing a mitre). In the meantime the Holy Synod had concluded to organize a new diocese in Alaska. The question arose as to who should be the bishop of the new diocese. The names of three selected candidates were presented to the Emperor Nicholas Pavlovich, one of which was that of the Archimandrite Innocentius. The Sovereign desired to see him. Having received the newly appointed Archimandrite kindly, the Emperor, bidding him adieu, said to him:

"Tell the Metropolitan it is my desire that you be appointed bishop for the new diocese."

The consecration of the Right Reverend Innocent in the episcopal order took place on the 15th of December, 1840, in St. Petersburg, in the grand church of our Lady of Kazan. "I firmly hope and believe," said Innocentius at the time of his installation as a newly-elect Bishop, "that the Lord, who has guided me so long and now is giving me this new lot of service, will by His grace give me also new and greater strength for the accomplishment of the same. I pray you, the God-selected fathers and guardians of the Church upon earth, to give me a place in your prayers, praying to the Lord, in my behalf, that His grace and mercy be with me evermore." The 10th of January, 1841, was the day on which Bishop Innocent left St. Petersburg to go to his church in Alaska.

On his way back he visited Irkoutsk. One can imagine with what feeling the Right Reverend Innocent entered his native city, and with what joy and veneration the population of Irkoutsk must have received one of their former pastors—John Veniaminov, who now was an Arch-pastor. The people met him in crowds on entering the city; the bells on every church chimed. The Bishop visited the Church of the Annunciation, where he formerly served as a priest, and offered the Liturgy and a thanksgiving service. Having left Irkoutsk he stopped on his way in his native Anginskoe, went into the cottage in which he was born and where his childhood was spent, visited his old acquaintances, and—having offered a service of supplications—commenced his long journey, cheered with the well wishes of his countrymen. At last, on the 27th of September, 1841, after a long and tiresome voyage, Innocentius safely reached Sitkha, or the port of New Archangel.

IV.

Now after taking upon himself a new vocation, Bishop Innocent's work of spreading Christianity and enlightenment had greatly increased. He commenced by opening new parishes, the necessity of which by this time was strongly felt. Ordaining priests for the new parishes, the Right Rev. Innocent gave them the most minute instructions how to act, and requested them to convince by the power of the Word, but not with force or bribes.

Only seven months after his arrival in Novoarchangelsk (Baranov Island), Bishop Innocent again set sail for the purpose of voyaging through the diocese and inspecting it. He left the town of Sitkha on the 4th of May, 1842.

On every island, in each village, wherever the Bishop came, he was received with the greatest triumph and joy by the inhabitants; and in no place did he leave them without his episcopal instruction. On the 18th of August, 1842, he landed in the Port of Petropavlovsk, Kamchatka.

Petropavlovsk is a small town surrounded by mountains and situated on their slope by the water—on the Bay of Avachin. The houses here are built in the same fashion that we find them in all eastern Siberia. The haven, broad and convenient for vessels, is known to navigators as one of the largest in the world. In Petropavlovsk Bishop Innocent

remained for four months, awaiting the wintry season for journeying. Finally on the 29th of November the great journey of Innocentius through Kamchatka commenced. The Archpriest Gromov, who was one of the travelers, going over the snow in dog sleighs, describes the journey in these words: "There are three kinds of conveyances which are used in journeys over the snow, and which are drawn by dogs. The first is the *sanka*—this is nothing else than a saddle made of twigs and rods fixed on thin slides. The second is a *narta*—very much like a child's sled, only much larger, and then the *povozochka*, also a narta with the addition of a box it has fixed upon it which is made of deer skin or canvas. Some of the better *povozochki* contain a window in the covering made of glass or mica, so that during long voyages one may read and not feel so much the irksomeness. On the *sanka* only one person can sit, and it is used for light drives. The *narta* is used for transferring heavy weights, and the *povozochka* for the carrying of important personages and the higher officials. In this last conveyance only one person can sit, and at that in such a position that he cannot move or turn. On the front the *Kayour* (driver) sits supplied with a pole, which serves in his hands as a balance over uneven roads, and as a brake on going down hill. For the *sanka* five dogs are sufficient, but for the *narta* and *povozochka* from fourteen to twenty dogs must be harnessed. They are tied in pairs to a long strap which is attached to the sleigh, and this sort of a coach flits along like an arrow over the snow-drifts. The dogs are controlled by the voice of the *kayour*, *gkah*, *gkah* (to the right), *gkuh*, *gkuh* (to the left), *hna* (stop), but for trained dogs it is sufficient, without using the voice, to strike with the pole on one or the other side of the sleigh and they will turn to the right or left accordingly."

By means of these dog-sleds the Right Reverend Innocent had traveled over 5,000 versts. "One cannot imagine"—say those who traveled in Kamchatka—"all the hardships of the traveler who is drawn only by dogs for several hundred miles over a snowy plain, when the thermometer falls to twenty below zero in a Siberian frost. For the safety of travelers in a snowstorm, which sometimes lasts for several days in succession, log huts at every forty or fifty versts are built, and in these they pass the night. In these huts, which are not made well, a stone fireplace can be found. But it often happens that travelers cannot reach such a shelter before night; they then dig into the snow till they reach the ground, which makes a kind of cave, at the entrance of which they light a fire, and in this way, in a most severe frost, they are compelled to pass the night."

On the 3rd of April, 1843, Bishop Innocent arrived in Ohotsk, where he remained for about four months; at that time he was spreading the Faith among the Koriak, Chukcha and the Tunguz.

At last the first journey of Bishop Innocent was finished, and he safely arrived in Novoarchangelsk, where he occupied himself in bringing to order his young diocese. But this was not his last tour of inspection; he had made three such voyages and journeys, during which he carefully examined the newly organized parishes, consecrated churches, personally preached the word of God to the natives and—where it was possible—

opened schools for the children. For his good work, in 1850, Innocentius was raised to the dignity of an Archbishop.³

The success in spreading Christianity on the distant borders of Asia and America by the Most Reverend Innocent was the reason why the higher government of the church added to his diocese the country of the Yakout, with the inhabitants of which he earlier became acquainted. On this account Archbishop Innocent had to change the place of his residence from Novoarchangelsk, or Sitkha, to the city of Rakoutsk in Siberia.

Living in Yakoutsk, the Prelate took much pains in supervising the translation of the sacred books into the Yakout language. Great was the days for the Yakout people when at last the first Liturgy was offered in their native language.

The Archbishop himself officiated at the praise service and read the Gospel. This event had so touched the hearts of the Yakouts that their native representatives came to the Prelate Innocent with their petition, asking that this day forever be kept as a holiday, because it was the first on which they heard in the temple the Divine teaching in their own tongue.

From Yakoutsk the Archbishop, not considering his old age, often undertook journeys over his great diocese which now had become much more widened, exposing himself to privations and dangers. During one of these journeys, when in the port of Ayan, he was nearly captured by the English, who suddenly took possession of that town, they being then at war with Russia.

At the end of June, 1857, the Most Reverend Innocent was summoned to St. Petersburg for the purpose of taking part in the councils of the Most Holy Synod. During his sojourn in the Capital an Imperial High Degree had been issued, granting two Vicars (assistant Bishops to an Archbishop), one for Yakoutsk and the other for Sitkha. In this way the labors of the Venerable Archbishop were made lighter.³

The Most Reverend Innocent left St. Petersburg in the beginning of 1858, but before going to Yakoutsk he traveled through the Amoor Country, which was then annexed to Russia. The great Amoor River flows for several thousand versts and separates the Chinese boundary line from the Russian. During this journey, the Archbishop stopped in almost every town by the River and held services. But what was still more simple, he would sometimes on passing a village give orders to land, and then he would commence to teach the inhabitants who had run together on the beach. And nothing on these occasions was hid from the Prelate; he entered into all the cares and needs of his people, both the spiritual and the bodily.

In 1862 the Most Reverend Innocent took up his home in the town of

³ It is worthy of especial note that the first active Prelate of the North American Diocese was made Archbishop and that seventy years ago Vicar Bishops were assigned to the North American Province of the Orthodox Church by the Russian Holy Synod. For the succeeding fifty years, until 1907, the Archbishops and Vicar Bishops appointed by the Holy Synod of Russia exercised sole and complete, unquestioned and unchallenged jurisdiction and authority over all Orthodox Christians of whatever origin or nationality in the New World. Not until twenty years ago, after a Russian jurisdiction over America had been in authority for a hundred and ten years, did any other Orthodox National Church or Patriarchate raise the question of establishing any separate mission or jurisdiction in America.—Editor.

Blagoveshchensk on the banks of the Amoor. Here also he continued untiringly to fulfill the duties of his office, endeavoring much to firmly plant Orthodoxy in the diocese. From this place he likewise often undertook journeys along the Amoor and into other districts, personally inspecting and instructing the newly converted. But old age and poor health already compelled him to think of rest. He asked to be relieved and to be given quarters for rest. But his pastoral cares were not to be ended this time, and the will of God prepared for him another duty.

In 1867 Philaret, the Metropolitan of Moscow, had passed into eternity, and for a long time it could not be decided as to who should be appointed successor to the great Prelate. At last the election was held; the Archbishop Innocent was appointed to succeed the deceased Metropolitan. The Most Reverend Innocent was shocked with greater surprise than any one else. Having read the dispatch, he changed in the face, and for some minutes fell into deep thought. He then secluded himself for that day, and during the night he prayed long and fervently upon his knees. He was taken with wonder over his own destiny; the son of a poor village sexton, who at one time was unable to become the sacristan in place of his father, comes to be one of the first hierarchs in the great Russian Church—a Metropolitan in Moscow!

In sincere humility, notwithstanding his poor health, Archbishop Innocent accepted his new appointment and began to prepare for the way.

It would be needless to say with what expressions of joy and veneration the inhabitants of the cities of Siberia had met and seen him off on the way through which he must pass. It was the first time in their life they had seen a Metropolitan, and the last, as the Prelates who are invested with such high dignity, do not visit these distant places. With especial triumph he was waited upon in his own native Irkoutsk, where, owing to washouts, he had to remain for a considerable time, during which he offered the Liturgy several times, together with other Bishops who were there. Finally at 9:30 o'clock, on the evening of the 25th of May, 1868, the ringing bells heard all over Moscow announced that the new Archpastor had arrived in the capital. On the next day the Most Reverend Innocentius, Metropolitan of Moscow and Kolomna, officially entered the great Church of the Assumption. On entering the Cathedral the Prelate delivered an address which was full of true humility.

"Who am I"—he said—"to dare to take the word and the power of my predecessors? A pupil of distant times, of a remote country, who passed more than half a lifetime on the frontiers; one who is only a common worker in Christ's vineyard, a teacher of children and of those who are new in the Faith."

With such humility did the Metropolitan Innocent enter into his new office. He was now more than seventy years of age, worn with sickness, nearly blind, yet he was full of strength and zeal for activity. Administering the government of his new diocese, by his care he did much that was beneficial. He erected asylums for widows and orphans, organized different benevolent societies, sought to alleviate the condition of the poor clergy, took measures for the better education of the populace, and

besides all this, sat in the Council of the Holy Synod, taking part in ministering the spiritual affairs of all Russia. On the 18th of May, 1871, exactly fifty years had passed from the day on which John Veniaminov was ordained a priest, and the whole body of the Clergy of the Diocese of Moscow tendered their heartfelt congratulations to the Metropolitan.

But in the midst of pastoral work and cares, old age and bodily ailments already began to tell upon the Most Reverend Innocent. Finally sickness entirely weakened him, when on the 30th of March, 1879, he called to his bedside the house-warden, the Hieromonach Arsenius, that he may read for him the office said at the departure of a soul, and at 2 o'clock, on the morning of the 31st of March (12th of April, New Style), Innocentius had passed away.

"Tell them"—he said, dying—"that no eulogies be pronounced at my funeral; they only contain praise. Let them rather preach a sermon; it may be instructive; and here is the text for it: '*The ways of man are ordered by the Lord.*'"

At 11 o'clock the next day the great bell in the tower of Ivan the Great pealed forth the announcement to the citizens of Moscow, that the Prelate was dead. On the 5th of April the body of the reposed was buried in the ground by the side of the grave of the Metropolitan Philaret in the Troitse-Sergiev Monastery.

And long will Russia remember this great worker, who planted the Faith of Christ among so many Pagan tribes in the most distant and severe countries, truly with saintly patience, with meekness and remarkable humility. For an example of such humility, and such simple words, which are penetrated with pure, fervent faith, we have a small book written by Metropolitan Innocent, and it is: *Showing the Way to the Kingdom of Heaven*. It is pointed out in this splendid book, how we may fulfill the word of the Savior—take the cross and follow Him—how we may receive the Holy Ghost, how we may destroy the wall of sins, which separates us from our Redeemer and the Kingdom of Heaven.



To Innocent of Alaska

*In the realms of God's eternal mansions,
Now thou restest, faithful planter of His missions.
No words of ours can justly honor thee in a praise of rhyme;
On high we look and behold thy halo, truly apostolic and sublime.
Corona of glory, Innocent, teacher of the Aleut, and the Indian's friend!
Ever blessed in the memory of the Kamchadal and the Yakout who by
thee are gladdened.
Note also this gathering and the joy of all thy people on the anniversary
of thy birth;
The Orthodox Church in wide America exults, because thy Alaskan
Diocese gave her birth.*

Monks and Martyrs of the Holy Mountain

Calendar Commemorations as Well as Current Events Make
Mount Athos of Special Present Interest

May 28, Remembrance of all the Venerable Fathers of Mount Athos.

June 4, Remembrance of all the Holy Martyrs of Mount Athos.

—Orthodox Menaion (Julian Dates).....

THESE two days, June tenth and seventeenth in the modern calendar, turn the attention and prayer of Orthodoxy to the Holy Mountain of Athos and the monastic colonies established there. Even more sharply was our mind called to this historic center of the life of the Church by the recent radical revision of its political status. Since the annex to the Treaty of Sèvres in 1920 the Athos communities of monks have formed an integral part of the realm of the Greek Government although locally autonomous and governed by their own council. Politically they were subject to Greece. Ecclesiastically they were entirely independent in fact though technically under the protection of the Patriarchate of Constantinople. But political government was of no consequence within the monastic associations as such even though it was the most absorbing interest of many of the monks who were violent partisans of rival political groups. Within the affairs of the monasteries politics and civil government were alike subject to the religious government of each colony of monks. How great was the measure of independence and authority of the local religious government may be judged from the fact that the monks of Athos felt entirely capable of defying either the Patriarchate of Constantinople or the Greek Government.

The services of the Monks of the Holy Mountain to the Orthodox Church and Faith form an illustrious record centuries long and still unfinished. Future historians of the Church may well count the past three years as one of the periods in which again the Mount Athos Monks have played a leading part in the preservation of Orthodoxy. Their splendid defiance of the attempt of the Greek Government to secularize the monasteries has helped to preserve monastic life and ideals. But greater than this, both in consequences and in the strength and courage required, was the rebuke which the Athos Monks sent to the Ecumenical Patriarchate of Constantinople regarding the proposed Ecumenical Council of Orthodoxy. The program for that Council as proposed at Constantinople included the radical revision of the Canon Law of the Church so as to permit the marriage of Bishops and the second marriage of widowed Priests and the renunciation of the monastic vows taken under a certain age. This having been done, it was proposed that the schismatic "Red" Church of Russia with its married Bishops be accepted as Orthodox; and that the Protestant Church of England by law established be declared part of an Orthodox Union regardless of its heresies and absence of Orthodox Sacraments and Orders. Furthermore, to facilitate the union of Protestants with such a bastard orthodoxy, it was proposed that the Service Books of the Orthodox Catholic Church should be so revised as to remove the more extreme and striking examples of Catholic veneration of the Most Holy Mother of God, the Pure and Spotless Virgin Mary. There was much

difficulty in finding a suitable and acceptable place in which to convene the proposed Council. Finally Mount Athos was chosen. Upon this news the Monks of the Holy Mountain rose in revolt. A most curt message was sent from Athos to Constantinople informing the Ecumenical Patriarchate that for the assembling of married, schismatic, and heretical bishops and the discussion of the infamous proposals on the program of the council any other place would be more suitable than the holy and sacred precincts of the monasteries of Mount Athos. This rebuff, with others, and the providential barriers thrown in the way has preserved Orthodoxy, temporarily at least, from being butchered by Protestantism and heretically reforming leaders who favor the sacrifice of Catholic Faith to Protestant influence and support. It is to the undying glory of the Monks of Mount Athos that they have thrown the weight of the Holy Mountain on the side of the defence of Orthodoxy.

What will happen under the new political dispensation on Mount Athos remains to be seen. Under the terms of the new Charter the Monks settle local affairs in their own way and by their own authority. For their internal affairs and local government the communities constitute a republic of monasteries and monks technically under the ecclesiastical authority of the Patriarchate of Constantinople as before. For their few outside political contacts and relations with secular governments the communities are under the authority of a Prefect Governor of the peninsula. This Governor is appointed by the Greek Ministry of Foreign Affairs. All residents of the monasteries become Greek citizens and subjects upon entry of the monastic state, regardless of their previous political allegiance. The lands and properties are vested inalienably in the monks and are free from all taxation. For the preservation of order and defence from any possible attack upon the strategic promontory, the Greek Government will keep a force of gendarmes under the orders of the Prefect Governor on Athos.

It is to be hoped that the new arrangement will end the political quarrels and jealousies over the alleged use of Mount Athos as a military base. The Holy Mountain should be enabled to resume its place as the intellectual light of Orthodoxy and the center of piety, devotion, culture and learning in the Eastern Catholic Church. The sympathetic sketch by Mr. James C. Young originally published in the *New York Times* will be of interest to many who know little of Mount Athos and its history. To scholarship and historical research no less than to religion and the Church the preservation of Mount Athos and its monasteries is of utmost importance. In recent years much valuable research has been done among the thousands of unpublished manuscripts reposing in the despoiled libraries of Athos monasteries. What literary, devotional, and historical treasures are yet to be unearthed in forgotten piles and corners no one knows. Certain it is that the fire of religious patriotism and zeal for Orthodoxy that has made the fathers and martyrs of Athos venerable is needed today as never before. No place is more suitable and appropriate for the rekindling of the sacred fire of Orthodox religion and learning than the ancient foundations of Orthodox glory on Mount Athos. Whatever the political disposition of its residents, Athos belongs to the whole of Orthodoxy, irrespective of race or nationality, and will continue to be the center of Orthodoxy's pious yearnings and prayers in all lands and all nations.

Athos Becomes a Tiny Republic

Famous Greek Church Realm, Sacred to Monks and Closed to Women, Has Been for Centuries a Torch Tossed From Hand to Hand

By JAMES C. YOUNG

(Reprinted by special permission of the *New York Times*)

MOUNT ATHOS has become a monastic republic under control of the Greek Church. Like the Vatican, it will now enjoy almost complete liberty from any rule but its own. Evidently this measure of freedom is to be even larger in the case of Mount Athos, the only independent State maintained by a religious body in the modern world.

Standing on its remote peninsula in the Aegean Sea, this republic of Mount Athos is a real link between the present and the past. The peninsula is about forty miles long and from five to seven miles wide. It presents to the eye a strange and wild grandeur. Over all rises Mount Athos, resembling a pyramid. It reaches an altitude of more than 6,000 feet, its white marble summit rugged and awesome against the blue sky.

Around Mount Athos clusters the lore of more than twenty centuries. All of its legends, its ancient culture, its religious traditions have been inherited by a religious community of about 8,000 men. Some 3,000 are fully accepted monks, distributed among twenty-odd monasteries of a half-dozen nations, the remainder being novices or lay brothers. Heretofore the Serbs and the Russians have maintained hermitages of a decidedly national character, but under the new régime every man who retires to Mount Athos becomes a Greek citizen. Neophytes are drawn from the whole Balkan range, Tiflis, Georgia and the wide sweep of Russia.

Mount Athos stands apart from the modern world. It is one of the last strongholds of medieval times. Its monasteries possess literary treasures that are practically unknown beyond their doorways. Several of the establishments preserve rare examples of Byzantine art. But the most familiar reason for the fame of Mount Athos is an interdiction against women, enforced ever since 1045. No woman may set foot upon the peninsula.

It would be difficult to find another spot more isolated. Toward the west are the sheer slopes of Mount Olympus, antique shrine of the gods. A little to the east are the plains of Troy. Across the Aegean Sea came every enemy that the East unleashed against Hellenic culture. The peninsula itself bears traces of what is said to be the canal cut by Xerxes before he invaded Hellas. And this is the same Mount Athos that Dino-crates, the architect, offered to make over into a statue of Alexander holding a city in one hand and in the other a flowing spring. Zeus had a temple here. Legend affirms, and with considerable probability, that the rocky peninsula was at one time a haven for free-thinkers.

But the principal fame of Mount Athos began after the Christian era. According to the traditions of its monasteries the first religious settlements took place in the age of Constantine, 274-337 A. D., and there is always the fascinating prospect of uncovering some document in the monastical archives to support this view. At present the world possesses no written evidence to show that the community existed before the ninth century.

In 969 St. Athanasius established the great monastery of Laura, which still remains, its architecture including work of every century since then. The Byzantine predominates and it would take a practical eye indeed accurately to divide the centuries reflected here. At that period Greece was a Byzantine province, ruled from Byzantium, the modern Constantinople. The old Hellenic culture was in sad straits—yet the Byzantine had sprung from this eternal fountain. Since the fall of Rome barbarians of many races had overrun the country, despoiling and destroying. Much that the Romans had left behind was willfully shattered. Then came Byzantine rule and something like security.

The pride of Hellas—a flame never extinguished—burned through the dross. Here and there the Hellenic spirit uplifted the torch; and the monastery of Laura soon lighted the lands roundabout as a beacon of this spirit. To the Greece of a thousand years ago it was a kind of Jerusalem or Mecca, to which all eyes turned. Other monasteries were erected. The peninsula then bore its ancient name, Acte, only the peak being called Mount Athos.

Succeeding Emperors of Byzantium took a lively interest in this development of a “holy mountain,” as the name signifies. Byzantium adhered to the Greek Church, and the ruling head of that body, the Patriarch, was an efficient arm of Byzantine rule and lived in the capital. Evidently there was some doubt about the utility of a “holy mountain” that might exercise a new influence. Whatever the cause, it was determined that Mount Athos should be a rigidly restricted monastic body. In 1045 the Emperor Constantine Monomachos excluded “female creatures” forever from the monastic precincts. Other rules were provided for its conduct and certain liberties granted.

Adverse currents of political rule and religious independence reached another phase in 1060, when the Patriarch lost his authority over the Mount and the first monastic free state was founded by imperial edict. Unfortunately, the train of events in the next few centuries is so blurred that even the monasteries must rely upon tradition for a connected story.

It is certain that a Latin invasion of Byzantium in 1204 caused distress to the monks, and Pope Innocent III commiserated with them. The next two centuries brought a larger prosperity, new monasteries and wide prestige. Several of the Byzantine Emperors retired at times to the cloisters for meditation and guidance. But this golden period led to another dark phase.

About the end of the fourteenth century there is reason to believe that the religious establishments had a store of early church writings and remnants of classical papyri. Then the era of the Turks brought the darkness that settled upon Mount Athos and the rest of the Hellenic world.

Long before Byzantium fell the monks had been forced to obey the Turk. But the Turks were somewhat kinder to Mount Athos than to most of the Hellenic lands.

Nearly 500 years passed before Turkish rule was thrown off. Modern Greeks speak of that period as “The Turkish Night”—pronounced with a gesture. Throughout this time the beacon of Mount Athos burned, the inspiration of an enslaved people. Through the long Middle Ages Mount Athos and Greece continued in a world that was neither medieval Europe nor Byzantium, but an Oriental half-world, where the two orders met, but never mingled. In these five centuries the monks labored for their people with high devotion. Finally, in 1821, a Greek priest raised

aloft the banner of revolt and led his countrymen through martyrdom to liberty.

This period introduced new woes for the monasteries. Turkish troops held the mountain and used its classical papyri as gun wadding. Imperial manifestos bearing the names of Byzantine emperors a thousand years dead served for campfires. The monks looked on and wept—such of them as were left—for the larger number were in the field against their enemy. It is cause for surprise that anything survived the havoc. Yet much escaped, and the great libraries of Moscow and Paris have invaluable documents from the mountain collections, and the monasteries themselves retain their share.

With the coming of Greek independence in 1829, the monks returned to something like their ancient peace. They held considerable grants of land in several countries; notably Rumania; but in 1864 their Rumanian estates were secularized by the Rumanian Government, greatly diminishing the monastic revenues.

Since that time various mishaps have visited the mountains. In 1891 a fire destroyed the library of Simopetra, and in 1905 that of St. Paul went the same way. The latter year also brought an earthquake, which damaged the buildings.

Yet each fresh calamity has left something behind it. Mount Athos, after a thousand years of recorded history and another thousand years preserved in legend, is a unique community. Aside from the monastery Laura, its principal establishments are the monastery of Vatopedi, supposedly founded by the Byzantine Emperor, Theodosius III, in the eighth century; the Russian monastery of St. Panteleimon, usually called the Rossikon, dating from the twelfth century, and the Serbian monastery, of that century as well, Chiliandari. Others are the Iveron, founded by Georgians, and the monasteries of St. Paul, St. Denis, St. Gregory, Simopetra and St. Xenophon.

There is something more than would appear in the new regulation that every man repairing to the community must become a Greek citizen. Before the World War the Rossikon was perhaps the largest and wealthiest of the monasteries. Its abbots bought land wherever available and added many sturdy brothers to the community. Neighbors charged that they really were soldiers and that the Rossikon was an outpost to aid in the seizure of Constantinople for the Czar.

Since the war old fears have disappeared to some extent. But Russia's interest in Constantinople continues, as does the interest of Greece—every Greek considers himself the lineal heir to that famed city. Hence, new Greece apparently has no intention of letting new Russia use the mountain for an outpost.

These plans lead naturally to consideration of the Greek priest's relation to modern thought. It might be said that religion is a habit of the Greek mind without any particular evidences of deep veneration. By nature and inheritance the Greek must ever be something of a philosopher. Ordinarily he attends church and treats his priesthood with respect, but has definite ideas of his own upon religious matters.

This tendency was indicated under the recent Government of General Pangalos, a man fond of edicts and never tired of finding reasons for issuing them. One morning Athens awoke to learn that the monasteries henceforth would be closed against neophytes. No more monks were wanted in the body politic. Nor was this the full extent of the

edict. Every monastery inmate under 40 must exchange his robe for a job. Greece probably has as many churches and as many priests as any other nation. A large part of its people go regularly to services, and the religious festivals are zealously observed. Yet the edict of Pangalos aroused little if any resentment. It was accepted with stoical calm. Ordinarily the Greek mind is quick to take the spark and swift to catch the flame. But Pangalos said all monks under 40 must go to work and that no more would be admitted to the monasteries. And his countrymen acquiesced.

Then the overthrow of Pangalos left the monks in an undetermined state. Presumably they are to go on as in the past and Mount Athos seems in a fair way to regain its ancient greatness. It is the sacred place of Greece, where the devout dream of going at least once in their lives to commune with holy men. A pilgrimage to Mount Athos puts the seal of devotion on a layman's career. Greek priests the world around travel to Mount Athos, for it is the goal of their spiritual ambition.

News, Notes, and Comments

PRIVATE advices from Russia state that His Eminence, the Metropolitan Sergius, Substitute Locum Tenens or Guardian of the Patriarchal Throne of Moscow and All-Russia during the confinement of the Locum Tenens, His Eminence, Metropolitan Peter, has been released from prison by the Soviet authorities. Whether or not His Eminence Metropolitan Sergius will reassume the direction of the Patriarchal Office in place of the present incumbent is not known.

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News from Constantinople and from Paris is to the effect that the Ecumenical Patriarchate has issued an official letter from the Patriarch of Constantinople definitely recognizing His Eminence Metropolitan Evlogius as the rightful authority over the Russian churches in Europe outside Russia and His Eminence Metropolitan Platon as the corresponding rightful Head of the Russian Church in North America. This, presumably, is the reply of the Patriarchate of Constantinople to the appeal of the Synod of Russian Bishops at Karlovitz in Serbia for recognition of the authority which they claim for themselves. The Russian churches in Europe are badly divided over the question of whether the Karlovitz Synod or the Metropolitan Evlogius who was appointed by the late Patriarch Tikhon should exercise authority over them. In London the two factions use the church on alternate Sundays. It is to be hoped that the convention of Bishops and Clergy shortly to be called in Paris by Metropolitan Evlogius will be able to reach some solution of the difficulty.

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A Russian Church Calendar recently published in Europe gives some interesting figures on the religious situation in Russia according to the latest information obtainable. Before the War the Russian census of local religious organizations showed fifty-two thousand active local congregations of which forty-two thousand were Orthodox Catholic. The present Soviet enumeration shows a total of 33,696 local religious organizations in Soviet Russia. Of these eighty per cent or less than twenty-eight thousand are Orthodox Catholic. Six per cent. or about two thousand are Roman Catholic. Six per cent. are Mohammedan. Five per

cent. are Old Believers. Three per cent. are Jewish. Before the War the Orthodox Catholics of Russia had one hundred and one thousand church and chapel buildings besides over eight hundred monasteries. No record of the buildings still used solely for the Orthodox Church in Soviet Russia is given.

In considering these figures, two things must be remembered. One is that the Soviet Russia of today is far smaller in area and population than was Imperial Russia before the War. Large parts of the population of old Russia is now in Poland, Lithuania, Latvia, Finland, Estonia, and China. All of these states now include large sections of territory formerly a part of Imperial Russia. The other modifying fact is that owing to the persecution of religious activity in Soviet Russia there are many organizations which are really religious associations and in many cases actually Orthodox Catholic congregations that are listed under other names and headings. There are many local churches in Russia functioning under the official description of coöperative or benefit societies or educational or recreation clubs in order to secure the right of association and unmolested meetings. Religion in Russia is contraband and prohibited and is, therefore, hidden under as many guises as the American bootlegger has for his trade in liquor. In America the speak-easy is for whisky; in Russia it is for Christianity.

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Reports from Alexandria indicate that the present occupant of the Patriarchal Throne, His Eminence, Meletios Metaxakis, late of Constantinople and Athens, has suspended from Sacramental Ministrations and Communion the members of the very large and numerous party that does not agree with him. This seems an ineffectual way of settling the Arabophone difficulties of the Alexandrian Patriarchate. A very large percentage of the faithful of Alexandria are Arabic-speaking. By all right and by historic custom and official commitments of the Patriarchate these faithful are entitled to Bishops and Clergy of their own language and blood. Contrary to his promises, the present holder of the Patriarchal Throne has not provided for them and there are no Syro-Arab Bishops in Alexandria. The press supporting the claims of the opposition to Melitios Metaxakis recalls the fact that he was excommunicated by the Synod of Athens and was irregularly and uncanonically elected to the Throne of Alexandria and asks the pertinent but embarrassing question of whether an excommunicated Metropolitan can be a Patriarch and proceed to excommunicate Orthodox Faithful.

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Despite all Her troubles and divisions, the Orthodox Catholic Church in America makes some progress even in Her distress. Numerous newspaper clippings tell of constructive work going on in various places.

In Milwaukee the Russians have formed a new congregation under Bishop Theophilos of Chicago and will presently have a church building in use.

In Rahway, N. J., the Russo-Hungarian Greek Orthodox Catholic congregation of Saint John Baptist has just completed a new Rectory and will now begin extensive repairs to the church building itself. Under the able direction of the Right Reverend Archimandrite Benjamin Basilyga, this parish is paying particular attention to the religious education of the children. The new rectory will be blessed by His Eminence, Metropolitan Platon, Head of the Russian Jurisdiction in America.

In Albion, Mich., the Russian Orthodox Church of the Ascension has

ORTHODOX CATHOLIC REVIEW

just held its eleventh anniversary celebration and plans to begin the erection of a community house for the furtherance of the remarkable social and educational work being done by Father Peter Semkoff. A surprise dinner given to Father Semkoff was attended by a large portion of the officials of the town in recognition of the valuable work the Rector of the Ascension parish is doing.

Reverend Father Tikhon Lavrischeff, Orthodox Catholic missionary to the Copper River Valley district, is appealing for the establishment of governmental hospitals and dispensaries for the native Indians of his district. His contention is that the care of the orphans thrown on government aid by reason of the ravages of tuberculosis and preventable diseases among the Indians more than overbalances the expense necessary to check the diseases and rehabilitate the native population. Father Lavrischeff recently visited San Francisco.

The small Syrian Orthodox congregation of Saint George's parish, Allentown, Pa., plans to begin urgently necessary repairs to the church building as soon as possible. This congregation consists of only twenty-eight active members. The Rector, Reverend Constantine Abo-Adal, will solicit contributions from other Orthodox Churches by permission of Archbishop Aftimios.

The Souvenir volume commemorating the dedication of Saint George Syrian Greek Orthodox Church of Niagara Falls, N. Y., has just reached us. It is a beautifully illustrated and excellently arranged booklet of eighty pages, giving a history of the new church in Niagara Falls and a rapid but illuminating survey of the history of the Eastern Orthodox Catholic Church and its introduction into America. We congratulate the Trustees of the Niagara Falls parish on the presentation of this souvenir as well as on their remarkable success in building a splendid new Church and Rectory without the assistance and leadership of a Priest. The Syrians and the Church have reason to be proud of such a community, and America may well be grateful that her Orthodox Catholic settlers are people of such worth and character.

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One of our valued friends and subscribers, a Russian barrister in London, Eng., was interested in the mention made of Aristobulus in the Calendar Notes published in our last issue. He has been so kind as to search for data on Aristobulus in the Russian books and has sent us the following valuable notes: "In the Sluzhebnik (one of the general Service Books) the Saint is not mentioned, nor is he in the calendar of the Trebnik. Maltzev, in his Menologion, says under March 16:

'The Apostle Aristobulus, one of the Seventy—Born in Cyprus, the brother of Apostle Barnabas. He accompanied the Apostle Paul on his journeys and was sent by him to preach the Gospel in Britain where he died in peace, having turned to Christianity many infidels.'

This book (Maltzev's Menologion) is getting somewhat scarce now, so this passage may be of use to you." We are indeed glad to have the passage and the notation that Aristobulus is missing from two Russian Church books in both of which all the accredited Saints of so early a period should occur if generally accepted as authentic. The omission is of curious interest. We should like to be assured of Maltzev's source and of the meaning of Britain in the original. Was "Britain" Ireland, England, or Southern France?

ORTHODOX CATHOLIC SAINTS, MARTYRS AND FEASTS

THE FIXED DAILY COMMEMORATIONS IN THE CALENDAR

of the

HOLY EASTERN ORTHODOX CATHOLIC
APOSTOLIC CHURCH

Notes of Interest Concerning Calendar Commemorations

SOME of the Menaion commemorations are connected with most interesting bits of history and tradition. Too often these names and dates in the Menaion are no more than names and dates to those of us who read them. It would be well if we could make those lines live in our minds by clothing them with the fire and flesh of the personalities, or with the emotion and values of the experiences, which gave them their place in our devotional literature. A few of them picked at random from the pages of the Calendar following may excite the interest of our readers to study the others. In the Orthodox Catholic Church of the East there is not less of mystical, devotional, historical, and curious interest hidden away in the Calendar than in the Roman Catholic Church of the West. In the following examples the dates given are according to the Old Style (Julian) Calendar.

April 20—*Martyr Gabriel of Grodna (1690)—Russian Menaion.* This martyr was a boy of six when found dead in Grodna, a town not far from Moscow. His name in the Church's Calendar of Martyrs is a witness to a firm conviction in Russia that the Jews sacrifice a young boy at each Passover. This belief is one of the reasons for the recurrent pogroms in some parts of Russia and the Balkans. It has found not infrequent expression also in America and among West European people. Attempts to prove the charge or to trace it to its origin have been made often but have failed. Nevertheless it has been for centuries an inspiration to fear and hatred of the Jewish people, most unjustly in most cases without doubt. The story is that the Jewish Passover rites require the blood of a young boy; and that Gabriel of Grodna was kidnapped and bled to death by the Jews for the Passover sacrifice in 1690. Certain it is that the boy's body was found and his death ascribed to this cause. In the course of time he was declared a martyr on the strength of this belief and remains in the Menaion today as evidence of a belief which is all the more horrible if untrue but hardly possible of acceptance as truth by reason of its horribleness if true.

April 28—*Seven Thieves Martyred with Jason (I)—Russian Menaion (Next day in Greek Menaion).* The Seven Sainted Thieves remind us most strikingly of the utter absence of social or class distinctions in the evangelistic efforts of the early Apostles even as of Christ Himself. Jason was one of the Seventy Apostles sent out by Christ. Tradition relates of him that in the latter part of the first century he was martyred for his faith and persistent preaching of the Gospel. On the way to his martyrdom he was kept under guard along with seven thieves whose names are recorded. The seven thieves were converted to Christ by Jason and shared his martyrdom. With him they share memorial in the Menaion.

S A I N T S , M A R T Y R S , A N D F E A S T S

May 3—Memorial of the Assumption Ikon of Kievo-Pechersk—Russian Menaion. The Ikon of the Assumption of the Blessed Virgin Theotokos which, from being kept in that Monastery, has the designating description of "Kievo-Pechersk" is the first ikon known to have been sent to Russia. It was sent from Constantinople for the blessing of the first church built in Russia. So closely associated with the foundation of the Orthodox Church in Russia, it is naturally an object of great veneration. Inasmuch as the Orthodox foundation in Russia is the source and mother of that in America this ikon should come to have a special significance for the Orthodox Church in America.

May 6—Venerable Job of Potchajeff (1651)—Russian Menaion. This memorial is of peculiar interest to the Churches and Priests in America. Doubtless few of us could say why. One of the few ikons of historic value in America is that of Job of Potchajeff. When brought to America this ikon contained an important relic of the sainted Job. It was reputed to be the first finger of the right hand of the Saint. During the World War, while communication with Russia and the securing of Church necessities was impossible, the supply of Relics for inclosure in the Antimins which must be given to each new Priest or Parish Church (for on the Antimins only can an Orthodox Divine Liturgy be celebrated) was exhausted. His Eminence, Archbishop Alexander, removed the Relic of Saint Job of Potchajeff from the ikon and used small particles of this Relic in many of the new Antimins. Hence a large number of the Churches and Priests owe their celebration of the Mass or Divine Liturgy to Venerable Job of Potchajeff.

May 7—Memory of the Appearing of the Sign of Holy Cross in Jerusalem in 351—All Orthodox Horologions and Menaions. The tradition here commemorated is that on Pentecost in the year 351 there appeared over Jerusalem a Cross of brilliantly shining rays of light or luminous crossed bars in the sky. The Sign of the Cross extended over the city of Jerusalem from the Mount of Olives to the traditional site of Golgotha.

May 11—Memory of the Return of 300,000 Uniates to Orthodox Jurisdiction in Cholm in 1811.

May 25—Memory of the Return of Three Million Uniates to Orthodox Jurisdiction in Vilna in 1831—Russian Menaion. These two memorials are striking reminders of the underlying Catholic unity of Faith and Order and Sacraments binding together the Orthodox of the East and the Romans of the West in One Catholic Church in spite of the lamentable separation in external jurisdiction and authority. On every borderline between the territory in which Western Latin-Roman influence is predominant and that in which Eastern Orthodox Graeco-Russian or Byzantine influence predominates there are found large numbers of Catholic Christians who are and have ever been Eastern Orthodox or Graeco-Byzantine in Liturgy, in rites, customs, thought, culture and language but have alternated almost indiscriminately between Roman Catholic Papal Jurisdiction and the Jurisdiction of some Orthodox Catholic Patriarchate or National Autonomous Church. The change of allegiance from one Catholic Jurisdiction to the other has never involved any change of Faith, of rites, of customs, or of liturgical language or usage. The same Priests without any change or impairment in their Orders or in the Sacraments they administered in the One Catholic and Apostolic Church have continued to serve the same congregations in the same manner under one supreme Jurisdiction as under the other. Sometimes not even the superior Bishop or Archbishop changed. The one change has always been solely

S A I N T S , M A R T Y R S , A N D F E A S T S

that of the supreme jurisdiction recognized, that is, whether it should be the Pope of Rome or the Patriarch or Synod of the Orthodox Catholic Jurisdiction involved. From this it is evident that the one really vital question separating Western (Roman) and Eastern (Orthodox) Catholics is solely that of Supreme Jurisdiction. The fact that whole provinces with hundreds of thousands and millions of Catholics of the Eastern Rite can be Orthodox Catholic one day and Roman Catholic Uniates the next merely because of a change in the predominant political influence, and then on a new change of civil politics or the fortunes of war or diplomacy can again become Orthodox Catholic all without change of Faith, Order, Sacramental system or usages and customs, is proof that the Church still retains unbroken that inner unity essential to Catholic Christianity. Whatever the later developments urged as excuses, the real causes of the division of the Catholic Church into separated Eastern and Western jurisdictions were political and civil rather than religious and ecclesiastical. The transfer of jurisdictional allegiances in Vilna and Cholm remind us that that division; begun by the 28th Canon of Chalcedon when it created two equally supreme ecclesiastical jurisdictions with two co-equal primates to correspond to the two Empires ruled from the two equally preëminent imperial cities of Rome and Constantinople, and completed by the inevitable internal conflict and final open separation of these two Primal Sees; sundered only the unity of organization and external form, not that of Faith and Catholic participation in the Mystical Body of Christ—His Church. Such an event as these memorials celebrate could not possibly occur between Orthodoxy and any of the Protestant Bodies (the Lutherans, Calvinists, or Anglicans, for example); but is the natural and inevitable course between Eastern and Western Catholic Bodies.

May 21—Preservation of Moscow from the Khan of Crimean Tartars by the Theotokos Ikon of Vladimir in 1521—Russian Menaion. Here is an illustration of the vindication of the Orthodox faith in the answer to prayer centered about the Great Intercessors memorialized in Holy Ikons. In 1521 the Crimean Tartars invading Russia threatened to capture Moscow. The Russian Capital was poorly defended and there was no Russian force available to ward off the attack of the Tartar Khan with his overwhelming forces. The fall of Moscow seemed certain. The people flocked to the Churches to pray for preservation and deliverance from the invading infidels. The famous Vladimir Ikon of the Virgin and Christ Child was carried through the streets in a procession of prayer and then used to lead the small army of defenders against the Tartars. The forces of the Crimean Khan were mysteriously routed and driven back in confusion. Moscow was saved.

This Theotokos Ikon of Vladimir, prayer before which is thus credited with resulting in Divine Intervention to preserve Moscow, is one of the most notable of all the Ikons in Russia. Tradition ascribes it to the workmanship of the Artist-Evangelist, Saint Luke. In the Fifth Century it was sent from Jerusalem to Constantinople. Early in the Twelfth Century it was sent to Kieff and from there to Vladimir in 1160. In 1395 it was transferred from Vladimir to Moscow where it still remains in Ouspensky Sobor of the Cathedral of the Assumption within the walls of the Kremlin. It is before this Ikon that the Patriarch of Moscow and All Russia is chosen. The names of the three candidates who have received the highest number of votes for Patriarch are placed in a bowl on a stand before the Ikon. An aged monk is designated to draw out a name while the assembled Council prays for Divine Guidance.

S A I N T S , M A R T Y R S , A N D F E A S T S

June 3—Martyr Bishop Lukianus (c. 100)—Russian Menaion.
Bishop Lukianus is an example of the widespread missionary efforts of the early Fathers of the Church. He preached and founded churches in Italy, Gaul (France), and Belgium and was martyred about the year 100.

June 5—Memory of the death of Prince Theodore Yaroslav (1233)—Russian Menaion. This commemorates one of those curious events which seize such a firm hold on the imagination of the mystics. Prince Theodore of Yaroslav was a brother of the Emperor Alexander Nevsky who planned a royal and politically advantageous marriage for him. Prince Theodore, however, was interested neither in marriage nor in politics and chose the religious life of a monk. Alexander Nevsky was not to be thwarted in his plans by the religious scruples of the young prince. The marriage was arranged and Prince Theodore was to be forced to contract it. On the day of the forced marriage Prince Theodore died suddenly and inexplicably. That was in 1233. Nearly four hundred years later, in 1614, his Relics were found and are piously preserved and honored in Russia in memory of the providential interposition in defence of the religious vows.

June 11—Memory of the Visitation of the Archangel Gabriel to the Great Church of Constantinople—Greek Menaion. Traditionally the unearthly Byzantine form of singing Theotokion hymns and chants is of heavenly origin. The Greek Menaion commemorates the traditional visit of the Archangel Gabriel to Constantinople for the purpose of teaching the Byzantine choirs how properly to sing the praises of the Virgin Mother of God.

June 12—Memory of the Opening of the Tomb of Saint Anna of Kashin (XVI)—Russian Menaion. Anna of Kashin died in the sixteenth century, before that troubled period in the Russian Church in which the old Slavonic Service Books were revised and corrected in diction under the leadership of Patriarch Nikon. The revision and correction extended beyond the texts of Church Books to the customs and practices common among the Russian Orthodox. The result was a grievous schism in Russia known as that of the Old Believers or Old Ritualists. One of the peculiarities of these is that they adhere most violently to the custom of making the sign of the Cross with the thumb and all four fingers drawn together at one point whereas the Orthodox custom in general is to bring only the first two fingers together with the thumb and bend the other two fingers in over the palm. The peculiar notoriety which Saint Anna of Kashin acquired upon the opening of her tomb is due to the fact that it was found that the fingers of the Saint had been composed after the custom of the Old Believers.

The frequent confusion of dates of Menaion and sometimes even of Horologion commemorations as between Greek and Russian calendars again arises in acute form in the following pages. The variance is most important and confusing on May 2, 4, 6, 10, 11, and 12 (New Style, or Gregorian dating) and on these days we have inserted parenthetical references to the corresponding commemoration in the other column both in the Greek and in the Russian columns. These references always use Julian dates.

SAINTS, MARTYRS, AND FEASTS

| | | In Russian Menaion | In Greek Menaion |
|-----|------|--|---|
| G | J | | |
| May | Apr. | | |
| 1 | 18 | <p>St. John, Pupil of St. Gregory of Decapolis (c. 850); Martyrs Ven. Auxcentius with Bishop Cosmas of Chalcedon (816); Martyrs of Nicomedia Victor, Zoticus, Zenon, Achindinos and Severianos (303) (cf. Apr. 20 in Gk.); New Martyr John (1596, Turks); Ven. Antonius, Euphemius, and Ferix of Karel; John Kuksha (1113).</p> | <p>Saint John, Pupil of Gregory of Decapolis; Martyrs Saba and Gotha; Ven. Auxcentius with Bishop Cosmas; St. Athanasius the Miracle-Worker.</p> |
| 2 | 19 | <p>George, Confessor Bishop of Pisidia (820); Tryphon, Archbishop of Constantinople (933); Ven. John the Cave Dweller of Palestine (VIII); Martyrs Christopher, Theonas, and Antoninus (303) (cf. Apr. 20 in Gk.).</p> | <p>Martyr Priest Paphnطius (not in Russian); Martyrs Theodore of Pamphylia and his mother Philippa (cf. Apr. 21 in Russian); Sts. Socrates and Dionysius; First two of Russian list.</p> |
| 3 | 20 | <p>St. Theodore Trichinas; Martyr Anastasius of Antioch (598); Anastasius of Sinai (685) (next day in Greek); Gregorius, Patriarch of Antioch (593); Ven. Alexander of Ochevensk (1479); Martyr Gabriel of Grodna (1690).</p> | <p>Theodore Trichinas; Anastasius of Antioch; St. John of Lavra; Apostle Zachaeus; Martyrs Victor, Zoticus, Zenon, Achindinos, Caesarius, and Severianos, Christopher, Theonas, Antoninus (cf. Apr. 18 and 19 in Russian).</p> |
| 4 | 21 | <p>Martyr Bishop Januarius and His Companions the Deacons Proclus, Sozus, and Faustus, the Reader Desiderius, and Eutychius and Akoutinon (305); Martyrs Appollo, Isaachus, and Kondratus (303); Martyrs Theodore with his mother Phillipa and soldiers Dioscorus, Socrates, and Dionysius (230) (cf. Apr. 21 in Gk.); Maximianus, Patriarch of Constantinople (434).</p> | <p>Russian list omitting Theodore and those with him and Maximianus and adding Anastasius of Sinai (cf. Russian Apr. 20) and Martyr Queen Alexandria (cf. Russian Apr. 23).</p> |
| 5 | 22 | <p>St. Theodore of Sechia in Galatia, Bishop of Anastasiopolis (613); Transfer of the Relics of Apostles Nathaniel, Luke, and Clement; Transfer of Relics of Prince Cervelot (renamed Gabriel) of Pskoff; Ven. Monk Vitalius (VIII).</p> | <p>Theodore of Sechia; Nathaniel; Martyr Nerchus.</p> |
| 6 | 23 | <p>Holy, Glorious, and Victorius Great Martyr Saint George (303); Martyr Generals Anatolius and Protoleo (303); Martyr Queen Alexandria, wife of Diocletian (formerly on 21 as in Gk., but changed to 23 in Russian in 1838).</p> | <p>Holy and Glorious Martyr Saint George the Victorious; Martyrs Valerian, Anatolius and Protoleo, Athanasius, Glycerius, Donatus and Therinos.</p> |
| 7 | 24 | <p>Elizabeth the Miracle-Worker (VI); St. Saba the General with seventy soldiers (272); Pausicius and Valentinian (228); Martyrs Eusechius, Meon, Leontius, and Longinus with four others (303); Ven. Thomas the Simple (VI); Ven. Saba of Kievo-Pechersk (XIII).</p> | <p>Russian list omitting the last two.</p> |
| 8 | 25 | <p>Holy Apostle and Evangelist Saint Mark (63?, 68?, 75?) ; Macedonius, Patriarch of Constantinople; Ven. Sylvester of Obnorsk (1379).</p> | <p>St. Mark the Evangelist; Macedonius; Niki; Eight Martyrs and Ascetics.</p> |
| 9 | 26 | <p>Martyr Bishop Basilius of Amasia (322); Martyrs Aglatheria, Justa, Nestor the Monk (322); Bishop Stephan of Perm (1396); Ven. Johannikius, First Patriarch of Serbia.</p> | <p>Russian list omitting the last three names.</p> |
| 10 | 27 | <p>Martyr Simeon, First Cousin of Our Lord, Second Bishop of Jerusalem (107); Stephan, seventh Bishop of Vladimir in Volhynia (1093). (Note: See next day in Greek.)</p> | <p>Martyr Simeon; Martyr Poplia, Lolian the New; St. Evlogius; John, Abbot of Katherae. (Note: See next day in Russian.)</p> |
| 11 | 28 | <p>Holy Apostles Sosipatros and Jason of the Seventy (I); Holy Martyress Kykira (I); Seven Thieves, Satornius, Jarisfoli, Faustianus, Januarius, Marcellius, Euphrasius, and Mammia, martyred with Jason; Martyrs Zenon, Vitalius, Ephsevius, and Neon; Martyr Eusebius; Martyrs Dada, Maxim, and Quintillianus (286); Bishop Kyrillos of Turoff (1183); Kyriacus of Karyopolis (XIV.). (Note: See previous day in Greek.)</p> | <p>Nine Martyrs of Cyzicus named Theogenetus, Rufus, Antipatros, Theostyconus, Artimaeus, Magnus, Theodotus, Thomasius, and Philemon; Memnon the Miracle-Worker.</p> |
| 12 | 29 | <p>Nine Martyrs of Cyzicus (III) (named under previous day in Greek list); Memnon the Miracle-Worker; Martyrs Neodorus and Deacon Rhodopianus (303); Basilus Bishop of Chernigo.</p> | <p>(Note: See previous day in Russian list.) Russian list for the previous day omitting last five names.</p> |

SAINTS, MARTYRS, AND FEASTS

| | | In Russian Menaion | In Greek Menaion |
|--------|--------|---|--|
| May 13 | Apr 30 | Holy Apostle James, Brother of John the Divine Theologian ; Martyr Maximus, Bishop Donatus of Avria in Epirus (387); New Martyr Argyra (XIX); Finding of Relics of Bishop Nikita of Novgorod (1558). | Russian list omitting last two and adding Clement the poet. |
| 14 | May 1 | Prophet Jeremias (VI, B. C.); Paneratos, Archbishop of Paphos; Persian Martyr Vatas (364); Von Paphnutios of Boroff (1478); Macarius, Martyr Metropolitan of Kieff (1497); Queen Tamara of Georgia (1212); New Martyr Gerasimos; Monks Eftimios, Acadius, and Ignatius. | Prophet Jeremias; Archbishop Paneratos of Paphos; Vatas the Persian Martyr. |
| 15 | 2 | Saint Athanasius the Great (see Jan. 18); Martyrs Hesperus and Zoe with their children Kyriakos and Theodosius (III); Athanasius Patariarios, Patriarch of Constantinople (1654); Transfer of Relics of Princes Boris and Gleb; Sons of St. Vladimir (1020); Memory of Boris Michael, King of Bulgaria. | Transfer of the Relics of Athanasius the Great; Martyrs Hesperus and Zoe with their children Kyriakos and Theodosius. |
| 16 | 3 | Holy Martyrs Timotheus and Maurus (286); Peter, Archbishop of Argos (X); Ven. Theodosius of Kievo-Pechersk (1074); Memorial of Assumption Ikon of Kievo-Pechersk. | Timotheus and Maurus; Archbishop Peter of Argos; Martyrs Diodorus and Protopianus the Deacon. |
| 17 | 4 | Martyress Pelagia of Tarsus (290); Martyr Bishops Sylvanus of Gaza in Palestine with 400 soldiers (311), Audianos of Anea (304), Erasmus of Formea (303); Sainted Brothers Nikita, Kyrillos, Clement, Isaachus, and Nicephorus of Novgorod (XIV-XV); Martyrs of Palestine Aphrodisius, Leontius, Antoninus, Valerianus, Macrodius, and others; Bishop Athanasius of Corinth. | Pelagia of Tarsus; Wonder-worker Hilarius. |
| 18 | 5 | Great Martyress Irene (II); Martyrs Neophytus, Gaius, and Gaianos; Micah, Pupil of Sergius (1385). | Great Martyress Irene; Martyrs Neophytus, Gaius, and Gaianos; Dedication of Church of The Theotokos. |
| 19 | 6 | Holy and Righteous Job, Victor Over Much Suffering (XX-XXV, B. C.); Martyr Barbarus of Greece with Kallinarhos, Vaeus, and Dionysius (362); Ven. Job of Potchaeff (1651). | Job the Righteous and Suffering Victor; Martyrs Mammas, Pachomius, Jarion, Demetrian; Danax, Donatus, Messirius, Therinos; St. Barbarus; Seraphim the New. |
| 20 | 7 | Memory of Appearing of Sign of Holy Cross in Jerusalem in 351; Martyrs Acadius (303), John Zedaznia with twelve Syrian Fathers and their pupils (VI); Melus of Sora (1508); New Martyr Pachomius. | Appearing of the Cross in Jerusalem; Martyrs Acadius, Kondratus, Maximus, John the Confessor. |
| 21 | 8 | Holy and Glorious Apostle and Evangelist Saint John the Divine Theologian (I); Arsenios the Great (450); Melus the singer; Ven. Arsenios of Novgorod (1570); Ven. Ierax (407); Arsenios the industrious monk of Kievo-Pechersk (XIV). | Saint John the Divine; Arsenios the Great. |
| 22 | 9 | Holy Prophet Isaiah (759 B. C.); Holy Martyr Christopher (250); Transfer of Relics of St. Nicholas from Neri to Bari (1087); Ven. Sheo Mgvimsk of Georgia. | Prophet Isaiah; Martyr Christopher, with Kallinikia and Acquilina; Martyrs Epimachus and Gordianus. |
| 23 | 10 | Holy Apostle Simon Zeletes (I); Martyrs Alpheus, Philadelphius, Cyprinus, Onesimus, Erasmus, and others (251); Confessor Ischios of Antioch (303); Tietia of Egypt (V); Isidora (IV); Bishop Simon (XII). | Holy Apostle Simon Zeletes; Martyrs Alpheus, Philadelphius, and Cyprinus; Ischios the Confessor; Martyr Laurentius. |
| 24 | 11 | Dedication of Constantinople (330); Martyred Priest Mokius (303); Memorial of Methodius and Kyrillos, Evangelizers of the Slavs; Saint Nicodemus of Serbia (1325); Ven. Sophronius of Kievo-Pechersk (XIII); New Martyrs Dioscorus and Argyros; Memory of return of 300,000 Uniates to Orthodox Jurisdiction in Cholm in 1811. | Dedication of Constantinople; Martyred Priest Mokius; Martyr Dioscorides. |
| 25 | 12 | Epiphanius, Bishop of Cyprus (403); Germanos, Patriarch of Constantinople (740); Savinus, Archbishop of Cyprus (V); Poluvius, Bishop of Remokersk (V); Hermogen, Patriarch of Moscow (1612); Ven. Dionysius Archimandrite of Troitza Lavra (1633); New Martyr John Vlach. | Epiphanius Bishop of Cyprus; Germanos Patriarch of Constantinople. |

SAINTS, MARTYRS, AND FEASTS

| G | J | In Russian Menaion | In Greek Menaion |
|------|-----|--|--|
| May | May | | |
| 26 | 13 | Martyress Glyceria of Troas (177); Sergius (also known as George) the Confessor (842); Pansychius, Bishop of Sinai (606); St. Laudicius (177); Martyrs Euthymios the New with John his father and George his cousin (1028); Martyr Alexander of Rome (305); Virgin Glyceria of Novgorod (1522). | Russian list omitting the last two names and adding the Monks who denounced the Emperor Michael Paleologus and the Patriarch Vecchios of Constantinople; and Alexander Bishop of Tiveriana. |
| 27 | 14 | Martyr Isidorus of Chios (251); Martyrs Serapion of Sidon (V), Maximus (215), Mark the New of Smyrna and John of Bulgaria; Isidorus the Simple of Rostov (1474); Nikita, Bishop of Novgorod. | Martyr Isidorus of Chio ; Martyrs Serapion of Sidon, Alexander, Acolytus, and Barbarus. |
| 28 | 15 | Pachomius the Great (348); Achillus the Miracle-Worker, Archbishop of Larissa (330); Isaiah, Bishop of Rostov (1090); Death of Demetrius, son of Ivan Terrible (1591); Ven. Ephrasinos of Pskoff (1481); Ven. Isaiah of Kievo-Pechersk (1115); Ven. Serapionius, pupil of Ephrasinos (1480); Ven. Pachomius of Mereshta (1384). | Pachomius the Great; Achillus the Miracle-Worker, Archbishop of Larissa; St. Barbarus. |
| 29 | 16 | Theodorus the Holy Disciple of Pachomius (368); Virgin Mouza of Rome (V); Bishop George of Mitylene (842); Martyrs Vitus, Mordestus, and Chrscentius (303); Ven. Cazianus (1537); Laurentius of Coma (1548); Ven. Ephraim of Perachomsk (1492); New Martyr Nicholas. | Theodorus Disciple of Pachomius; Martyrs of Jerusalem, Archbishop Alexander, Bishops Auda and Audissius with 16 Priests, 9 Deacons, 6 Monks, and 7 Virgins; Martyrs Isaachius, Simon, and Dahtlusos of St. Sava Monastery; Martyrs Papilinus, Peter, and Euphemia; Nicholas Patriarch of Constantinople. |
| 30 | 17 | Apostles Andronicus and Ioneas of the Seventy (II); Martyrs Solokon, Pamphamir, and Pamphylion (305); Athanasius, Bishop of Christianopolis (1665); Ven. Euphrasius, Archbishop of Constantinople (893); Ven. Euphrasia (1407); Ven. Nektarius and Theophanous. | Russian list omitting the last four names. |
| 31 | 18 | Martyrs Peter, Dionysius, Christina, Andrew, Paul, Benetimos, Paulinos, and Heracleus (250); Seven Martyred Women of Ancyra named Tekousa, Alexandria, Matrona, Claudia, Phaenia, Euphrasia, and Julia (303); Martyrs Simeon, Isaac, and Vachtisios of Persia (IV); The Brothers Davidus and Tarrechanos martyred with their Mother Tagena (693). | Russian list omitting the last two groups and adding Martyr Theodotius. |
| June | May | | |
| 1 | 19 | Martyr Bishop Patricius of Proussa with Acacius, Menandros, and Polianos; Martyr Karlaou of Egypt (305); John, Bishop of Gotha (VIII); Cornelius of Carmel (1537); Cornelius of Palestroff (1420); John (Monk Ignatius) of Ouglitz (1523); Ven. Monk Sergius (1609). | First four names of Russian list adding Memnon and Acolythus and the Martyr Kyriakia and New Martyr Theotima. |
| 2 | 20 | Martyr Thalleus (284); Thellassius, Mark, John, Joseph, and Nikita, Monks of Chios; Martyr Ascalon the New of Egypt (287); Finding of Relics of Alexius, Alexander and Asterios; Dagmar (Timotheus), Prince of Pskoff (1299). | Martyr Thalleus ; Monks of Chios (named in Russian list); Transfer of Relics of St. Nicholas of Myra (see Russian May 22-9). |
| 3 | 21 | Great Sovereigns and Apostles Constantine (337) and Helena (327); Prince Constantine of Mourom and his sons Michael and Theodore (1192); Ven. Cazianos, Miracle-Worker of Ouglitz (1504); Ven. Agapetus of Marcush; New Martyr Pachomius (1730); Bishop Basilius of Razan (1295). Preservation of Moscow from the Crimean Tartar Khan by the Theotokos Ikon of Vladimir in 1521. | Great Apostolic Sovereigns Constantine and Helena. |
| 4 | 22 | Martyr Vasiliscus ; John of Vladimir in Serbia; New Martyr Priest Zachariah; Jacob the Simple of Borovich. | Martyr Vasiliscus ; John of Vladimir; Martyrs Marcellus and Kodrus. |
| 5 | 23 | Holy Confessor Bishop Michael of Sinada (891); Mary, Mother of Cleopas; Ven. Martyr Michael (IX); Ven. Ephrasinia, Abbess of Polotsk (1173); Finding of Relics of Leontius of Rostov, First Martyred Bishop of Russia (1073); Ven. Paesius of Galitch (1460). | Holy Confessor Bishop Michael of Sinada ; Mary, Mother of Cleopas; Martyrs Salonas the Roman and Selefkias. |

SAINTS, MARTYRS, AND FEASTS

| | | In Russian Menaion | In Greek Menaion |
|---------|---------|---|---|
| G | J | | |
| June 6 | June 24 | Simon Stylites of the Wonderful Mountain (596); Melitius, the General, and John, Stephen, Serapion the Egyptian, Kallimicus the Magician, Twelve Counts and Tribunes, the Women Marciانا, Pelladia, and Susanna with infants Kyriacus and Christianos, and 11,208 others martyred with them, including Theodorus and Faustus; Nikiti Stylites of Pereyaslaw (1186). | Russian list omitting last three names. |
| 7 | 25 | Third Finding of Head of St. John Baptist (850); Martyr Bishop Therapontus of Cyprus (303); King Dodo of Georgia; Memorial of Saints of Volhynia, Ven. Jeropolk, Stephan, Macarius, Igor, and Julian; Memory of return of three million Uniates to Orthodox Jurisdiction in Vilna in 1831. | Third Finding of the Head of John Baptist; Martyr Celestinus; Audianus the Monk. |
| 8 | 26 | Apostle Carpos of the Seventy (I); Alpheus the Apostle (I); Martyrs Averkius and Helena (I); John the Confessor (VIII); New Great Martyr George (1515); New Martyr Alexander; Finding of the Relics of Ven. Macarius of Choliazin (1521). | Apostle Carpos; Apostle Alpheus; Martyrs Averkius and Helena. |
| 9 | 27 | Martyr Bishop Serapion of Sardica (III); Martyr Virgin Theodora; Martyr Soldier Didymus (304); Finding of Relics of Nullus of Seregia (1667) and of Cyprianus, Photius, and John, Metropolitans of Russia (1474); Ven. Therapontus of Beloezer (1426); Ven. Therapontus of Nonzensk (XVI). | Priest Martyr Elladius (next day in Russian); Martyrs Serapion of Sardica, Elladius, and Eusebiotes. |
| 10 | 28 | Martyr Bishop Eutychios of Melitane (I); Priest Martyr Elladius (539) (Previous day in Gk.); Martyress Ellikonia (244); Nikita of Chalcedon (IX); Bishop Ignatius of Rostov (1288); New Martyrs Demetrios and Zachariah; Ven. Sophronius of Bulgaria; Remembrance of all the venerable fathers of Mount Athos. | Martyr Bishop Eutychios of Melitane; Martyress Ellikonia. |
| 11 | 29 | Martyress Theodosia of Tyre (307); Theodosia of Constantinople (730); John the Simple of Eustiug (1494); Bishop Alexander of Alexandria; New Martyrs Andrew and John. | Martyress Theodosia of Tyre; Theodosia of Constantinople; Bishop Olvanius of Aneon. |
| 12 | 30 | Abbot Isaachius of Dalmata (383); Ven. Jacob; Constantinus Eleventh (1453); Emilia, Grandmother of Basil. | Abbot Isaachius of Dalmata; Martyrs Natalius and Barlaam; New Martyrs Romanus and Meletios. |
| 13 | 31 | Martyr Hernius (I-II); Martyr Philosophers of Alexandria (III); Patronilus Eustatius Patriarch of Constantinople. | Martyr Hernius. |
| June 14 | June 1 | Confessor and Martyr Philosopher Justin with Martyred Philosophers Justinian, Chariton, Eusepius, Ierax, Peon, and Valerian (166); Ven. Dionysius of Hooschitzza (1437); Ven. Charitable Healer Agapetus of Kievo-Pechersk (1095); Saint Metrius the Farmer. | Martyr Confessor Justin and those with him (named in Russian list); Martyrs Firmius and Thespasius. |
| 15 | 2 | Confessor Patriarch Nikiphoros of Constantinople (815); Great Martyr John the New of Sochava, Patron-Protector of Bessarabia (1330-1340); New Martyr Demetrios. | Confessor Patriarch Nikiphoros 38 Martyrs burned in bath houses; Martyred Mother and 3 children; Erasmus of Ochrida and 20,000 martyred with him. |
| 16 | 3 | Martyr Lukelianus with Paula and four infants Claudio, Hypatia, Paul, and Dionysius (c. 275); St. Athanasius the Miracle-Worker; Martyr Bishop Lukianus with Priest Maxianos and Deacon Julianus (c. 100); Transfer of Relics of Demetrios of Moscow (1606). | Martyr Lukelianos and those named with him (see Russian); Athanasius the Miracle-worker. |
| 17 | 4 | Archbishop Mitrophanus First of Constantinople (326); Bishop Astios of Derakka in Macedonia (117); Martyr Concordius (175); Martyrs Frontassius, Severin, Severianus, and Celanus (I); Ven. Zozima of Cilicia, Bishop of Babylon in Egypt (VI); Death of Methodius of Peshnoshna (1392); Ven. Eleazar and Nazarius of Olonetz; Remembrance of all Martyrs of Mount Athos. | Archbishop Mitrophanus I; Sophia the Ascetic; Martyr Abbot John of Monagria; the Monk Allonius; Mary and Martha of Bethany. |

SAINTS, MARTYRS, AND FEASTS

| G | J | In Russian Menaion | In Greek Menaion |
|---------|-------|---|--|
| June 18 | May 5 | Martyr Bishop Dorotheus of Tyre (362); Ten Martyrs (310) of Egypt; Markianus, Nikander, Iparachius, Appollo, Leonidas, Arius, Gorgius, Pamyon, Silenia, and Irene; Hermit Theodore (V); Confessor Hermit Anuvius (IV); Metropolitan Constantius of Kieff (1159); Prince Igor of Chernigoff (1147); Death of Prince Theodore of Yaroslav (1233); Bishop Basilius of Razan (1295); Ven. Vasian and Jonas of Pertomin; New Martyr Miron of Smyrna. | Martyr Bishop Dorotheus; Saint Mark of Smyrna; Ten Martyrs of Egypt (named in Russian list); Martyrs Christopher and Conen, the Romans. |
| 19 | 6 | Abbot Hilarion the New of Dalmata (845); Five Virgins and their Companions; Bessarion of Egypt (V); Piesius of Ouglitz (1554); Ven. Jonas of Clementin. | Abbot Hilarion the New; Atalalus the Miracle-worker; Five Virgins and their Companions; Archellia, Tekla, and Susanna. |
| 20 | 7 | Martyr Bishop Theodotus of Ancyra (303); Kyriakia, Kellaria, and Marcia; Bishop Marcellus of Rome (310); Martyrs Deacon Cecilius, Kyriakus, Smyragdus, Largius, Saturnin, Papius, Maura, Priscilla, Lukena, and Artemia (Daughter of Emperor Diocletian) (305-6-10); Daniel of Skete and Barlaam of Khoutin. | Martyr Bishop Theodotus; Miracle-worker Zinnae; Aetia and Susanna, pupils of Bishop Pancratius; Martyrs Lukarion, John, and Terrasius; Monks Stephen and Anthimus; St. Sebastian. |
| 21 | 8 | Transfer of Relics of Great Martyr Theodorus the General (319) (see Feb. 8); Patriarch Ephraim of Antioch (545); Zozima of Selefkias (VI); New Martyr Theophanius; Kratius of Studit; Bishop Theodore of Suzdal (1023). | Transfer of Relics of Theodorus; Martyrs Nikander, Markianus and Calliope. |
| 22 | 9 | Kyrillos, Archbishop of Alexandria (444); Martyred Persian Women Tekla, Marta, and Maria (346); Kyrillos of Beloezer (1427); Alexandrus of Kushtel (1439). | Kyrillos of Alexandria. |
| 23 | 10 | Martyred Women Alexandra and Antonina (313); Martyr Bishop Timotheus of Broussa (360); Bishop Bassianos of Lauda (409); Metropolitan John of Tobolsk (1715). | Martyresses Alexandra and Antonina; Martyr Bishop Timotheus; Monks Kannides and Theophanes; Bishop Appollo; Bishop Alinus of Bithnia. |
| 24 | 11 | Apostles Bartholemew (71) and Barnabas (76); Ven. Ephraim of Novotorgsk (1053); Ven. Barnabas of Betluga (1445). | Apostles Bartholomew and Barnabas; Visitation of Archangel Gabriel to Great Church of Constantinople. |
| 25 | 12 | Onofrios the Egyptian (IV); Peter of Mount Athos (734); Ven. Arsenius of Koniff (1447); Hermits John, Andrew, Theophilos, and Iraclomonbus (IV); Ven. Vausianus and Jonas of Solovki (1561); Onofrios of Mala (1492); Ven. Stephan of Komilla (1542); Ven. Onofrios and Auxcentius of Vologda (XIV); Opening of the tomb of Saint Anna of Kashin. | Onofrios the Egyptian; Peter of Mount Athos; Martyress Antonina (next day in Russian); John the Soldier; Martyrs Bishop Tryphillus with monks Zeno and Julian (next day in Russian). |
| 26 | 13 | Martyress Acquilena (239); Martyrs Bishop Tryphillus of Laokousia in Cyprus with Monks Zeno and Julian (317) (previous day in Gk.); Antonina (303) (previous day in Gk); Anna and her son John (826); Bishop Antipatrus of Arabia, Anastasia of Rome (in some editions only); Ven. Andronicus and Saver of Moscow (1395). | Martyress Acquilena; Anna and her son John. |
| 27 | 14 | Prophet Elisha (IX, B. C.); Confessor Patriarch Methodius of Constantinople (847); Death of Prince Steslav (George) (1180); Ven. Eliusius of Sumi (XVI); Ven. Euleta (Julia) of Tavenna. | Prophet Elisha; Confessor Patriarch Methodius; Bishop Kyrill of Crete. |
| 28 | 15 | Prophet Amos (VIII, B. C.); Martyr Doulas (IV); Martyrs Vitus, Modestus, and Crescentia the Nourisher of needy babes (303); Ven. Gerimonius of Stridon (419); Metropolitan Jonas of Moscow (1461); Prince Lazar of Serbia (1389); Doula of Egypt; Finding of Relics of Theodore of Sechia, Bishop of Anastasiopolis; Death of Gregorius and Cazianos of Oughnish (1392). | Prophet Amos; Martyr Doulas; Martyr Nersis. |
| 29 | 16 | Bishop Tikhon of Amathus in Cyprus (V); Ven. Tikhon of Lukha (1503); Martyrs Tegrius the Priest and Aftrupius the Reader (V); Ven. Tikhon of Mediana (1492). | Bishop Tikhon of Amathus in Cyprus. |

SAINTS, MARTYRS, AND FEASTS

| | | In Russian Menaion | In Greek Menaion |
|---------|---------|---|---|
| June 30 | June 17 | Martyr Isauros with His Companions Basilius, Innocentius, Felix, Hermas, Peregrinus, and Ibbatius; Persian Brothers Emmanuel, Sobel, and Ismael (362); Martyr Bishop Phillonidas of Caria; Ven. Fathers Joseph and Piorus and Brothers Nikita, Kyrillos, Nicephorus, Clementus, and Isaac; Ven. Anania of Novgorod. | Martyr Isauros with His Companions (named in the Russian list); Persian Brothers Emmanuel, Sobel, and Ismael. |
| July 1 | June 18 | Holy Martyrs Leontius, Ibbatius, and Theodulus (I); Martyr Eftherius. | Same as Russian. |
| 2 | 19 | Apostle Judas, Brother of James (80); Pious Paisius the Great (V); Martyr Zozimus the Soldier (II); Zeno the Monk of Egypt; Hermit John (VI); Ven. Barlaam of Schenkhoursk (1462). Memory of the Myrrh-Bearing Women (Mark XVI; 1). | Russian list omitting last three commemorations. |
| 3 | 20 | Martyr Bishop Methodius of Patara (312); Martyrs Priest Aristocleus, Deacon Demetriacus, Reader Athanasius (306) ((see June 23 in Gk.); Martyrs Inna, Pinna, and Rimma (cf. Jan. 20); Confessor Bishop Lefkius of Bruntisiopolis (V); Archbishop Gourias of Kazan (1576); Death of Prince Glebf (1174); Ven. Charistus. | Martyr Bishop Methodius of Patara. |
| 4 | 21 | Martyr Julian of Tarsus (303); Bishop Terentius of Iconium (I); Brother Martyrs of Myrmidonitai Julius the Priest and Elladius the Deacon (V); New Martyr Nikita; Georgian Saints Martyr Achilla the Second (744), King of Iberia, and Martyr Juorsaab the Second (1622), King of Kartilena. | Julian of Tarsus; Terentius of Iconium; Aphrodisius; Ter-tius of the Seventy. |
| 5 | 22 | Martyr Bishop Eusebius of Samosata (379); Martyrs Zeno and Zena (374); Martyrs Galachion and Juliania. | Russian list omitting the last two names. |
| 6 | 23 | Martyress Agrippina (259); Martyrs Efsto-chius, Hyius, Iuanus and others (IV); Ven. Artemius of Vercol ((1505); Protection of Russia from Tartars through the Ikon of Theotokos of Vladimir in 1480; Ven. Josephus, Antonius, and Jonanicus of Vologda; Archbishop Germanos of Kazan (1567). | Martyress Agrippina; Martyrs Aristocleus the Priest, Demetriacus the Deacon, and Athanasius the Reader (see June 20 in Russian). |
| 7 | 24 | Birth of Saint John, Baptist and Forerunner; Seven Martyred Brothers (names given next day in Gk.) (303); The Youths Jacob and John of Novgorod (1569); Death of Ven. Antony of Dimsk (1224). | Birth of Saint John, Baptist and Forerunner. |
| 8 | 25 | Martyress Febronia (304); Prince Peter (the Monk David) and Princess Febronia (the Sister Euphrosyne) of Mourom (1228); New Martyr Procopius of Smyrna. | Martyress Febronia; Seven Brother Martyrs Orentius, Pharnasius, Eros, Firmus, Therminus, Kyriakos, and Longinus (previous day in Russian); Preservation and Deliv-erance of Constantinople from Barbarians. |
| 9 | 26 | Holy Father David of Salonia (548); Bishop John of the Goths (VIII); Archbishop Dionysius of Suzdal (1385); Finding of the Relics of Tikhon of Lukha (1659); Appearing of the Ikon of the Theotokos of Tekhvin (1383). | David of Salonia; Bishop John of the Goths. |
| 10 | 27 | Father Samson the Host of Strangers (1530); Priest Severus (530); Death of Ven. Serapion of Kozhiazer (1611); Memory of the Victory of Peter the Great over Karl XII of Sweden in Poltavia, 1709; Memorial of Myrrh-Bearing Joanna; Ven. George of Athos (1066). | Father Samson; Martyr Anec-tos. |
| 11 | 28 | Transfer of Relics of Kyros and John, Charitable Healers (see Jan. 31) (412); Ven. Sergius and Hermanos of Varlaana Monastery (1353); Paul the Physician; Ven. Xenophontus of Rhobaaka (1262); Ven. Sergius of Crete; Moses of Syria. | Transfer of Relics of Kyros and John; Martyr Papias. |

The Holy Eastern Orthodox Catholic and Apostolic Church in North America

Part III. The Past Twenty Years, the Present, and the Future of American Orthodoxy

THE history of Orthodoxy in America up to the year 1907 was a record of constant progress and development in the construction of a unified Orthodox Catholic Federation under Russian leadership in this country. That Federation, so well begun under the Martyr Patriarch Tikhon, when Archbishop of North America, and outlined, as we have seen, in his report to the Holy Synod, has totally disintegrated during the past twenty years. In its place today there stand not less than fifteen different and distinct, uncoöordinated and often hostile organizations or groups of Orthodox Churches in America, besides dozens of single congregations each independent of everything else in Orthodoxy and acknowledging no Bishop or Synod as their Supreme Authority. Such a disastrous situation could not have come about had the plan of Archbishop Tikhon for an American Orthodox Exarchate, governed by a Synod of the Bishops of the various racial groups and presided over by a titular Exarch, been followed. The execution of that plan was begun by the consecration, in 1904, of Bishop Raphael to head the Syrian Orthodox Mission and be at the same time a Vicar of the Russian Archdiocese. The outline of the plan as presented to the Holy Synod by Archbishop Tikhon in 1907 contemplated the immediate consecration of a Bishop for the Serbians and another for the Greeks with the condition that all of these were to form a Holy Synod for the governance of American Orthodoxy under the presidency of the Russian Archbishop as Exarch of the entire federated group of Orthodox congregations in America. But with the World War followed by the fall of the Russian power coincident with the rise of insistent nationalism in every racial or dialectic minority in Europe and the East and the aggressive policy of division and absorption of Orthodoxy adopted by the Protestant Episcopal Church in America,¹ the various Orthodox groups have broken away from the Federation planned and begun for a United Autonomous Orthodox Church in America.

The first group of Orthodox in America to break away from the authority of the Russian Archdiocese was the Greek. The circumstances under which this separation came about are illustrative of that shortsighted and selfish national jealousy which is so disastrous to the larger interests of the Church and which rightly deserves the name of heresy given it by the Patriarchate of Constantinople. In 1907 the Turkish Government was informed that the Greek Clergy in America were active in anti-Turkish agitation. In the hope of ending this menace to the Turkish standing among the nations, the Turkish Government in Constantinople threatened reprisals against the Greek Patriarchate of Constantinople if Greek Clergy continued the reported agitation in America. The Patriarchate was powerless and helplessly at the mercy of the Turks. Over Greeks in America it had never had any authority or control. Even

¹ For an important and illuminating detailed discussion of this policy on the part of the Department of Missions and Church Extension of the Protestant Episcopal Church through its Division of Work Among the Foreign-Born conducted by Messrs. Burgess and Emhardt see the article by His Eminence, Archbishop Aftimios beginning on page 145 of this issue. The Archbishop also discusses the general Orthodox situation in this country at greater length than the author has had space to do here. The article by Archbishop Aftimios should be read in connection with this historical survey. For that reason we shall publish it with this paper should either be issued in pamphlet form.—The Editors.

had it wished to do so, it could not give the Turks any guarantees as to the Clergy not under its own discipline. Obviously the Turks were forcing a dilemma upon the Patriarchate and would be in position to take "reprisals" in any event. Into this situation Russia, ever the protector of oppressed Orthodox minorities and enslaved peoples, projected her powerful influence to stay the hand of the Turk. The Russian diplomats informed Turkey that the Orthodox in America were under Russian, not Greek control and that Russia would answer for the activities of all Orthodox in America. At the same time Russian diplomats proposed that the Greek Patriarchate make a similar reply to the Turkish demands and issue a formal letter, for the benefit of the Turks, to the effect that ecclesiastically all the Greek Clergy in America were Russian and that any complaints against them should be lodged with the Russian Church Authorities.

Although for fifty years at that time Greek Orthodox in America had been under Russian Church authority without any suggestion of any other Orthodox authority in America, and although for over a hundred years the Russian had exercised, openly and avowedly, an exclusive Orthodox Jurisdiction in the New World without any rival claims or protests ever being raised, Constantinople hesitated to issue the authoritative pronouncement acknowledging the fact of Russian canonical primacy and exclusive jurisdiction in America. Yet the Turkish demands must be evaded or foiled in some way. The Greeks wished to avoid explicitly subjecting Greeks to Slavs even in the neutral matters of the Church. Constantinople, therefore, in 1908, for the first time made the claim that America was within the authority of the Ecumenical Patriarchate's Jurisdiction as a part of the "diaspora"—outlying, or barbarian, territory outside the Eastern Empire which the Councils had divided among the other Patriarchates. Such a claim disregards the facts that America is not and never was in the view of the Councils, that it is not any part of the Eastern Empire or of the barbarian territory bordering on its boundaries, and that, whatever its classification, it had long been canonically preëmpted by Russian Mission Hierarchical establishment exclusively maintained and uncontested (see footnote, eighth page of this article, Part I). But to assert authority over the Orthodox in America was only to make the position of the Patriarchate with the Turks that much worse. Therefore, to soothe their national pride and at the same time evade the Turk, the Greek Patriarchate of Constantinople, in the same breath that it asserted its claim to America as diaspora granted to the Ecumenical Patriarchate exclusively by the Conciliar Canons, transferred that claim and asserted authority and jurisdiction to the Greek Synod of Athens. By what canonical right or authority such a transfer would be possible, if one were to grant that the Councils by Canon did give American Jurisdiction solely and exclusively to the Ecumenical Patriarchate, no canonist has yet essayed to explain. Such is the beginning of the Greek claim to separate jurisdiction in America. It is a claim that will probably never be surrendered by the Greeks of the Phänär or admitted by the Russians of Moscow.

The Tomus of 1908 of the Ecumenical Patriarchate, transferring the Greek Clergy and people in America to the Jurisdiction of the Synod of Athens, remained a dead letter for ten years owing to the inability of the Church of Greece to take any steps to care for the newly acquired missions in this country. In 1918, when Meletios Metaxakis was elevated

to the Throne of the Patriarchate of Constantinople, that cession of the Ecumenical Patriarchate's claims to American jurisdiction was revoked by a new decree by which Patriarch Meletios took back to Constantinople the asserted American Jurisdiction of the Ecumenical Patriarchate. The next step was the establishment of a Greek Bishop in America under the Patriarchate.

At the time of his election to the vacant Throne of the Patriarchate of Constantinople, Meletios Metaxakis was a political exile in America. Allied with the Venizelist party in Greek politics, he was charged with prostituting his office as Metropolitan of Athens for the political aims of his uncle, Venizelos, and the Revolutionists. The Synod of Athens deposed and excommunicated him. While in this precarious position he had come to America on a Mission both ecclesiastical and political. During his exile he was suddenly elected Ecumenical Patriarch. Leaving America, he left behind him a Bishop of his party from Greece—His Grace, Alexander of Rhodostolos, the present Archbishop Alexander of the Hellenic Archdiocese of North and South America. On the re-assumption by Constantinople of its alleged American Jurisdiction, Archbishop Alexander of Rhodostolos was confirmed in the position of Archbishop of the Americas. Very soon after this Patriarch Meletios granted the present Constitution to the Hellenic Archdiocese in America, making it virtually autonomous with the provision that the Archbishop should be chosen and confirmed in office by the Patriarch of Constantinople. Since then two dioceses—Boston and Chicago—have been created and filled by the election and consecration of additional Greek Bishops. The Diocese of San Francisco has been designated but not filled as yet.

A rival Greek faction arose in America in opposition to Archbishop Alexander (Rhodostolos) through the opposition to the Venizelist-Meletios political-ecclesiastical combination. The first head of this group was Archbishop Germanos Troianos, a partisan of that Synod of Athens that deposed and excommunicated Meletios. Archbishop Germanos Troianos was himself condemned by the succeeding rival Synod of Athens and finally retired from America after the Patriarch Meletios had taken control of Constantinople. However, he left behind him a strong Royalist Greek party in America opposed to Venizelist Republican politics and to Archbishop Alexander and the Constantinopolitan Church Authority he represented. In the absence of any Bishop this faction simply rejected all existing Orthodox authority in America and bided its time until there should arrive a Bishop acceptable to its views. Meanwhile many congregations became locally independent, cutting themselves adrift to await a turn in the tide that might again gather them together. Numerous Greek clergy and parishes in America remain in this deplorable status today.

This separated faction of Greeks has a new leader in the person of Archbishop Basilius Severus who is accepted by a considerable number of Greek parishes in America and is claimed to have over sixty clergy. He has been deposed and reduced to merely lay communion by the Synod and Patriarch of Constantinople, but refuses to accept that sentence and continues to function as an Orthodox Archbishop for such Greeks as will accept him. In both politics and Church policy and views he is the successor of Archbishop Germanos Troianos, but he is not accepted by many of those who formerly followed Archbishop Germanos.

The condition of the Greeks in America is thus one of most disastrous division and strife between adherents of rival schools of political

thought and rival ecclesiastical personalities, with a large minority of parishes recognizing no Bishop and having no Orthodox Church authority. The causes of this state of affairs lie in the persistent injection of foreign civil politics and Church quarrels incident to the European chaos into American Orthodox Church life.

The separation of the Serbians in America from Orthodox Churches federated under Russian authority in this country dates from 1922. Up to that year the Serbians had been directly under the Russian Archdiocese which maintained a Serbian Archimandrite as special administrator for the Orthodox of his nationality and language. In the Report of the late Patriarch Tikhon (then Archbishop of America) in 1906 to the Russian Holy Synod it was proposed to erect a special Diocese and consecrate a Bishop as Vicar to the Russian Archbishop and Head of the Serbian Orthodox in America. Chicago was proposed as the seat of such a Diocese and the Serbian Archimandrite then Russian Administrator for Serbians was suggested as a suitable candidate for Serbian Bishop and Vicar of the Russian Archdiocese. Unfortunate delays in the execution of this plan, and the impatience of the Serbians and their administrator for a national bishopric of their own destroyed the federated unity of Serbian and Russian Orthodox in America.

In 1919 the Russian Church Convention held in Cleveland, Ohio, in February, elected the Archimandrite Mardary, then Russian Administrator of Serbian affairs in the Russian Church, Bishop for the Serbians under the Russian Jurisdiction. The following month a convention of the Serbian Clergy and representatives, held in Chicago, accepted and confirmed this election. The Russian Archbishop awaited the confirmation of the Patriarchate of Moscow before proceeding to consecrate the Serbian Bishop-elect. Soviet persecution prevented the free communication with Moscow and the Patriarch Tikhon. There is no doubt but that Patriarch Tikhon and his Synod would have given the necessary confirmation and order, for the election was merely the fulfilment of the plans outlined by the Patriarch when North American Archbishop. But no word was received from Moscow. Finally, after three and a half years of waiting, during which time the Russian situation grew steadily worse, the Serbians took independent action through the Patriarch and Holy Synod of Serbia and repudiated the Russian Authority which they had always recognized and obeyed in America.

In December, 1922, the Serbian Patriarchate announced that its Holy Synod had established a Serbian Orthodox Diocese of America and had elected the Archimandrite Mardary as its Administrator subject to the Patriarch and Holy Synod of Serbia. In February, 1923, four years after the Russian Convention of Cleveland had elected him Bishop for the Serbians under the Russian Jurisdiction, Archimandrite Mardary held a Convention of all the Serbian parishes and Clergy, at Gary, Ind., and announced the new jurisdiction and allegiance. The Serbian Clergy and parish representatives in this convention unanimously accepted the change and proceeded to organize the new Diocese as the "Serbian Eastern Orthodox Diocese in the United States of America and Canada." In December, 1925, the Serbian Holy Synod elected Archimandrite Mardary Bishop, and he was consecrated by the Patriarch Dimitry of Serbia in Belgrade the following April. Thus was the separation of one more national group from the unity of Orthodox Churches in America completed. A very few of the Serbian parishes and clergy remain under the Russian Archbishop.

The Syrian Orthodox Catholic parishes in America are divided in their allegiance. The Syrian Mission, founded under the Russian Jurisdiction and finally developed into the Archdiocese of Brooklyn, has remained staunchly faithful to the canonical Russian Authority over Orthodoxy in America. The Head of that Mission, as Archbishop of Brooklyn (His Eminence, Archbishop Aftimios), is the First Vicar of the Russian Church in America and, in the absence of the Russian Archbishop, becomes acting Head of the Russian Jurisdiction. He has actually acted in this capacity for considerable periods a number of times. Such was the solidarity of American Orthodoxy that the late Patriarch Tikhon began and planned for the future while he was American Archbishop. The vast majority of Syrian Orthodox in America still adhere to that unity in which their Mission was founded.

Two groups of Syrian Orthodox have broken away from the union with the Russian Jurisdiction under which their parent Mission began. These two groups are really one original group which has divided since it separated from the Russian Jurisdiction. The history of that separation is a record of personal ambition and misdirected racial or nationalistic patriotism. In 1914 Metropolitan Germanos of Selefkias and Baalbec, in the Patriarchate of Antioch, came to America by permission of the Patriarch of Antioch for the purpose of soliciting contributions for the foundation of an agricultural school in his diocese. For his visit to America and for the proposed collection of funds from American Orthodox parishes he asked and received the necessary permission from the immediate and higher authorities of the Diocese of Brooklyn and Syrian Mission under the Russian American Jurisdiction. The following year (February 14, 1915) Bishop Raphael of Brooklyn, Head of the Syrian Mission, died after eleven years of illustrious service as Bishop of the American Syrians under the Russian Jurisdiction. Metropolitan Germanos was still in America at this time and was desirous of being permanently established here. He therefore sought to be appointed the successor of the late Bishop Raphael. The Russian Archbishop could not grant this request since Metropolitan Germanos was only a visiting Prelate in America and was under the canonical obligations to his own Diocese in Syria and to the Patriarch of Antioch, not to the American Russian Authority. Furthermore, it was impossible to secure free communication either with Antioch or with Moscow on such a proposal at that time owing to the War. When he was unable to secure the appointment to the Diocese of Brooklyn from the Russian Archbishop Metropolitan Germanos began to stir up national and racial feeling among the Syrian parishes and create sentiment for the replacement of the Russian Jurisdiction by allegiance to the Patriarchate of Antioch.

For two years this agitation went on while the Diocese of Brooklyn and Syrian Mission was ruled directly by the Russian Archbishop pending the possibility of securing an order from Moscow for the consecration of a new Syrian Bishop under the Russian Jurisdiction. The War made communications impossible and the Russian Archbishop hesitated to act without the proper order from the Holy Synod for the consecration of a successor to Bishop Raphael. Finally, when the confusion and disruption of the Mission and Diocese threatened to be disastrous because of the interference of Metropolitan Germanos and his sympathizers in the absence of any Syrian Bishop, the Russian Archbishop consecrated the Bishop-elect of the Diocese—the present Archbishop Aftimios—on May 13, 1917. Metropolitan Germanos and his followers organized

and declared a rival jurisdiction and divided several of the local parishes.

After the close of the War, when communications between America and Syria were normal again, Patriarch Gregorius and the Synod of Antioch repeatedly ordered Metropolitan Germanos to return to his Syrian Diocese of Selefkias. But Metropolitan Germanos refused. Finally the Syrian Diocese of Selefkias was filled by another and Metropolitan Germanos was cut off from the Syrian Synod and left without a Diocese. This report disconcerted the separated Syrians under Metropolitan Germanos in America. Some of them demanded a new Bishop and definite establishment under the Patriarchate of Antioch. An election was held and of the candidates the Patriarch of Antioch chose and confirmed Archimandrite Victor Abo-Assaley as Bishop-elect. Metropolitan Germanos thereupon declared himself and followers independent. He continues to act so, with only a couple of parishes.

Meantime the division among the Syrians was being greatly increased and embittered by the interference of the Protestant Episcopal Church through its Division of Work Among the Foreign-Born, a bureau of its Missions and Church Extension Department, under Messrs. Emhardt and Burgess. These Protestant Episcopalians hired a Syrian Deacon of Antioch to act as the Special Missionary of their Department of propaganda among the Syrians. By an arrangement with the Patriarch of Antioch, Deacon Antony Bachir was employed by the Protestant Episcopal Church and elevated to the rank of Archimandrite in order to act as their agent among Syrians in America. The activities of this agent under the direction of the Episcopalian Mission bureau only created further confusion and disorder in existing Syrian parishes.

In 1924 the Metropolitan Zachariah, special delegate of the Patriarch of Antioch, assisted by Archbishop Panteleimon, visiting America for the purpose of collecting funds for the Holy Places of the Patriarchate of Jerusalem, consecrated Archimandrite Victor Abo-Assaley as Archbishop of New York and Head of the American Diocese of the Patriarchate of Antioch. The Metropolitan Germanos and his followers protested this action and remained an independent group. The Archdiocese of Brooklyn protested and remained united under the Russian Patriarchal Jurisdiction.

In 1923 the Roumanian Orthodox parishes in America, until then always under the Administrator for the Russian Patriarchal Jurisdiction, held a convention under the friendly auspices of the Protestant Episcopal Department of Missions. This convention, under the benevolent chairmanship and fatherly advice of Mr. Emhardt as Field Director of Protestant Episcopal Work Among Foreign-Born, separated itself and the Roumanian parishes it represented in America from the Russian federation of American Orthodox Missions and placed Roumanians in this country under the Protestant Episcopal Bishops pending the desired organization of a national Roumanian Church in America by the Holy Synod of Roumania.

Czecho-Slovaks in America were transferred to the Protestant Episcopal Church's charge and ministrations which the Czecho-Slovak Bishop of Olmutz was persuaded to recognize as equivalent to those of Orthodox Catholics. In this the Czecho-Slovak Bishop is not to be blamed so much as might appear at first, for the whole Czecho-Slovak National movement was, from the very first, dominated and influenced largely by Anglican and Protestant Episcopal propaganda and agents. Made up almost entirely of rebellious Roman Catholics in the Balkans, the Czecho-

Slovaks really knew little or nothing of the Protestant Episcopal Church, and readily accepted what they were told by the agents of Protestant Episcopal propaganda who promised them great aid. Bishop Gorazd Pavlik came to America under the auspices and direction of the Protestant Episcopal Division of Work Among the Foreign-Born and while in this country was under the constant guiding advice and influence of their agents. That he allied himself with them and with the uncanonical rivals of the true Orthodox Catholic Jurisdiction must be put down to his trust in their guidance in this strange land rather than wholly to his own initiative.

While in America under the auspices of the Protestant Episcopal Church, Bishop Gorazd Pavlik was persuaded to join with a rebellious schismatic Russian Bishop, who has since left the Orthodox Catholic Church, and to assist in the uncanonical consecration of a Bishop for Carpatho-Russians in America who were later turned over to the charge of Protestant Episcopalians. This new Bishop, Adam Phillipovsky, now leads a small and unruly group of parishes and clergy who do not always or consistently recognize his authority. His attempt to secure control of the Russian Archdiocese failed and for a time he left the country in search of foreign Orthodox Catholic recognition which was denied him. His chief activity now is in Canada.

During the absence of Bishop Adam Phillipovsky, but by his consent, some of the parishes which had been with him held a meeting and elected a certain Protestant Episcopalian minister, John W. Török, who had been originally Jew and later Roman Catholic Uniat and finally an assistant in the Protestant Episcopal Foreign-Born Work under Messrs. Burgess and Emhardt, as their Bishop on the condition that though he should remain Protestant Episcopalian he should secure Orthodox Catholic consecration as Bishop. Meanwhile, the Protestant Episcopal attempts to rule the Czecho-Slovaks had fared badly owing to the refusal of the Reverend Charles Mrzena, Administrator sent to America from Europe by Bishop Gorazd, to accept or acknowledge the claims of Messrs. Emhardt and Burgess to any authority over Orthodox Catholic affairs. The two Czecho-Slovak parishes near Pittsburgh, under the direction of the Department of Work Among the Foreign-Born of the Protestant Episcopal Church held a "convention" and elected this same Protestant Episcopal minister, John W. Török, formerly assistant to Mr. Burgess, to be their Bishop with the same provision that he should remain Protestant Episcopal but should secure Orthodox Catholic consecration. To the trained diplomatic manipulators guiding John W. Török, this seemingly impossible requirement and status presented no great difficulty. Bishop Gorazd Pavlik and the Serbian Bishop of Nish, who had assisted in the consecration of Bishop Gorazd Pavlik, performed the ceremony of consecration over Török in Vienna without any Patriarchal or Synodical authority or approval and without Török's being Orthodox Catholic either then or at any time before or since. On his return to America, however, "Bishop" Török was repudiated by those who, presumably, had elected him their Bishop. He withdrew from the scene and went into Florida real estate business, leaving the Carpatho-Russian, Galician, and Czecho-Slovak parishes entirely adrift.

The Bulgarians and Albanians have but a very few congregations in America. The Bulgarian clergy are about equally divided between a desire to be attached directly to the Synod of Bulgaria and a conviction that the church in America must develop an Orthodox unity of all its

national elements and finally emerge as one Orthodox Catholic Church in America. The Albanians generally look to the Russians now as formerly. An attempt to organize them into a single Albanian National group in America with a Bishop of their own failed when their most gifted leader, Fan S. Noli, returned to Europe to take a leading part in the reorganization of Albania after the War.

The present situation of the Russian Orthodox in America is the most difficult of all the Orthodox problems in this country for the reason that the Church affairs are complicated by the appeal to the civil courts and the struggle for legal custody of the great amount of church property. In this legal contest the civil courts have been forced to decide, for purposes of legal recognition of title, questions that the Church can never concede to the competency of the secular courts. To determine which of the rival groups in Russia is the true Orthodox Catholic Church government and administration in Russia today can lie, for the Church and Her faithful, only in the power of the Orthodox Church Herself. Yet, when the civil courts of America are called upon to award custody of church property there must be some determination of that question by those courts for their own guidance. The result of this has been that the New York State courts have finally recognized and accepted the "Living Church Sobor of 1923" and its successor or representative bodies and persons as the authoritative representatives of the Orthodox Church of Russia. This decision is based on evidence and considerations which the Church would find irrelevant to the question of the Orthodoxy and regularity of the bodies or persons involved. The Orthodox Church at large, on the other hand, considers the religious bodies and leaders deriving their existence and authority from the Sobor of 1923 as entirely illegal, schismatic, and without any authority in the Church. And this attitude of Orthodoxy on the question is taken on grounds and for reasons and considerations which do not enter into the decision of the New York State Courts. Thus we are faced on the one hand by a civilly and secularly legal determination and decision which directly contradicts the spirit and conviction of Holy Church but which determines the custody and control of the property of the Church, and on the other by a firm and unchangeable determination of the Church Herself which can not accept or follow the consequences of the decision of the Courts in recognizing persons or bodies whom She must deem irregular, schismatic, and even heretical perhaps. From this dilemma there seems no escape. If the Church would abide by Her Canonical Principles and Guiding Spirit She must lose much of the property which Her faithful congregations have acquired for Her worship and service of Almighty God. There can be no compromise in the Church; Her true and loyal answer to the question, put thus, can never be in doubt. She and Her faithful will surrender houses, lands, and wealth but will never yield Her Principles or submit to the betrayers of Her divine trust.

John Kedrovsky, American representative of the "Holy Synod" of Soviet Bolshevik Russia derived from the "Living Church Sobor of 1923," is recognized by the New York State Courts as the Ruling Archbishop of the Russian Church in America. No Orthodox Catholic authorities or Churches recognize him as such and he has practically no lay membership of the Church and only a half dozen clergy who accept him. Yet he has legal custody and exclusive use of the Russian Orthodox Cathedral property in New York and is in a fair way to secure control of other Russian Church property. His Eminence, Metropolitan Platon, accepted

and acknowledged by virtually all Orthodoxy in America and the Orthodox National Churches and Patriarchates abroad as the Head of the Russian Jurisdiction in America, is dispossessed of the Russian Church property and Cathedral because his authority is not derived from the "Living Church Sobor of 1923" which none of Orthodoxy accepts.

Two other divisions in the Russian Orthodox in America, besides the Phillipovsky-Török and the Kedrovsky schisms, must be mentioned. The first is that of John Theodorovich of Chicago which represents or is similar to that Ukrainian church which has no valid Bishops but "Consecrates" "Bishops" merely by election and the commission of a group of clergy. There is a curious story to the effect that in this ceremony of making a man a "Bishop" by the action of his fellow-clergy the arm of a dead Bishop is used. How true this may be we do not know, but the "Bishops" of this Ukrainian schism are frequently referred to as "consecrated by the arm of a dead Bishop." Of course Theodorovich and his associates are not taken seriously by Orthodoxy. Yet, a considerable number of people who consider themselves Orthodox are organized into congregations that acknowledge John Theodorovich as their Bishop.

The other division of Russian Orthodoxy in America is of but little importance so far as number of adherents or congregations is concerned. This is the Synod of Refugee Russian Bishops assembled at Karlovitz, Serbia, and claiming authority over all Russian Churches Outside Russia. There are no parishes directly under them in America. Their importance lies in the fact that they set up a new claim to the authority over the Russian Archdiocese rather than in any parishes they might control here. This is scarcely the place to consider their claims and status. The questions of Church law and the various events and documents involved in the claims of the Karlovitz Synod require separate and extended treatment. One thing is certain, as refugee Bishops outside their own Diocese the members of that Synod can have no authority in the Church. Their Synod was dissolved by the late Patriarch Tikhon and they themselves were again notified of that fact, and advised to discontinue their efforts and submit to the local Orthodox Authority (Patriarch of Serbia) where they are, by a letter of Metropolitan Sergius, Acting Patriarchal Substitute or Guardian, under date of September 12, 1926. Nevertheless, this Synod continues to disturb American Orthodoxy as well as that in Europe. Its present representative in America is Bishop Appolinarius who has been appointed to take charge of its claim to American Jurisdiction. He has no following.

This completes the survey of Orthodoxy in America. The present state is a sad one. Its history is one of most brilliant missionary effort and achievement in Alaska and sound work of preservation of Religion and Faith in vast numbers of immigrant people throughout America. What of its future? Is it not evident that Orthodoxy must build itself into the life of the children of Orthodox immigrants in this country, not as Russian Orthodox bound to Russia and her political and ecclesiastical troubles, not as Greek bound to the trials and upheavals of Greece, not as any foreign national body tied to the interests and fortunes of a foreign parent state government or church, but as an American Church centered and directed in America—the Holy Eastern Orthodox Catholic and Apostolic Church in North America, an independent unit of the Orthodox Catholic Communion and union of Eastern Catholic Churches?

—*The Hiero-Monk Boris.*

Our Cross and the Service of Christ

By REV. PETER B. HONCHOCK

Russo-American Priest of the Orthodox Catholic Church in East Youngstown, Ohio

"He said unto them: 'Whosoever will come after Me let him deny himself and take up his cross and follow me.'" (St. Mark VIII, 34.)

SUCH were the terms by which Christ, Our Lord, sought to enlist people to His service in His Kingdom. He at first sought to enlist the people who came to him with curiosity, attracted by His holiness and superhuman mysterious power in performing miracles. Christ offered them three attractions. Self-denial, the cross, and following Him. Unless they were content with these terms they could not enter His service. Such were the terms for the people during the days of Christ and such are the terms, unchanged, for the people of to-day, including ourselves, even though we have already nominally entered the service of God. This most of us did merely by calling ourselves Christians. In reality the majority of us are not in His service, as we have not performed even a small part of our duty. Most of us in fact did not fulfil even one of the terms which Christ offered to enter His service. We did not deny ourselves, neither did we take up our cross, nor follow Him.

To be willing to accept these terms is the very essence of our duty to Christ. First we must deny ourselves, then take up the cross, and finally follow Him. But what is meant by denying ourselves, taking up the cross, and following Christ? To deny ourselves means that we should possess a tint of holiness or grace. Without a tint of holiness we cannot serve God and without self-denial we cannot be holy. Without denying ourselves we cannot purify our moral habits. Without moral habits, a tender conscience, purity of heart, and energy of a devout mind set free from the thraldom of evil, we can have no fellowship with Christ, and these we cannot have without self-denial.

Having denied ourselves we must, according to the terms of Christ, Our Lord—in order to enter His service—take up our cross. To take up our cross is to be prepared for what is most painful in the attempt to do our duty in God's service. The cross is like all burdens, heavy, exhausting and crushing. It is something humiliating, something which brings a sense of shame to the bearer, something very painful which we all dislike to bear. But, regardless of the nature of the cross, we, as well as all Christians, should bear the cross allotted to us by the Almighty with love and wisdom. Thus we will fulfill Christ's third term, "Follow Me," by following His footsteps Who also visited the regions of pain for our salvation, and bore sufferings with love and wisdom. His life is the law of His people. The imitation of the life of Our Lord is all that is demanded of us, and this duty, we, as His followers, must fulfill.

The cross is a symbol of that cross which we are to take upon us, following Him. The Church calls us to honor the memory of the cross in order to recall to Her faithful their Christian duty, which perhaps most of us forget in this sinful world. Let us not turn a deaf ear to calling of the Church! Let us not only pay reverence and respect to the cross, as is the custom of our Holy Church, but also take upon us our cross, and pray to the Almighty for His help, that we might successfully bear it to the end, and thus become worthy of Him. For "He that taketh not his cross and followeth after Me is not worthy of Me."

“A Man of Little Faith”

A Novel by Reginald Wright Kauffman

(*Penn Publishing Company, Philadelphia*)

(Reviewed by M.)

The book which is the occasion of this article is no more (and no less) a propaganda document than is the widely-read *Elmer Gantry*, by Sinclair Lewis. But no Orthodox Catholic can fail to see that, whether Mr. Kauffman so intended or not, *A Man of Little Faith* is of immense significance to American Orthodoxy by reason of the fact that it epitomizes the spirit of a new era in the history of our Religion in this country.

Until quite recently American Orthodoxy was, through ignorance of English, the easy prey of honest fanatics and dishonest equivocators from outside; and we were slow to see that the professions of those who most warmly claimed our friendship were utterly contradicted by their activities. But we did awake at last to the fact that those we trusted were deliberately promoting divisions among us, and that they were detaching whole racial groups from communion with us and were incorporating these Orthodox people into their own alien and Protestant organization. Now that the barrier of language has been pretty well broken down, we can read and understand their own official declarations of a policy to reduce us to utter serfdom, and we can undertake a critical examination of the character of the church government, and the quality of the religious life, to which they would subject us and into which they would absorb us. To this critical investigation this book by Mr. Kauffman, himself Orthodox Catholic in religion, is the most important contribution that has yet been made.

However, the book is sure to attract appreciative readers from the whole American public, and not merely from that part of it which is Orthodox Catholic. That Americans are keenly interested in this sort of story, a story that deals with the religious conditions of our day, is clearly shown by the wide comment excited by *Elmer Gantry*; just as the present vogue of *Sorrel and Son* shows a very general desire to find a workable life-program that shall not oppose thought to pleasure too strongly, nor yet contradict even by suggestion the blessed Dogma of Personal Infallibility. But by this time the public has probably seen that parallels to Lewis' hero—parallels even to his heroine!—are not as common in real life as the canons of realistic art would require; and should see soon, even if reluctantly, that books in which heroes poison devoted fathers, and heroines loathe babies as messy impediments to the larger life, are of no use as manuals of decent living.

In *A Man of Little Faith* Mr. Kauffman shows himself completely in command of his material. The different threads of the plot are woven into the main plot with the sure skill and effortless economy that reveal a master of organization.

John Felton, “a man of little faith,” becomes rector of a parish in Doncaster soon after his ordination. He has had no training in dogmatic subtleties; indeed, he has never had much natural talent or interest in such matters. Consequently, he not only becomes progressively more and more spiritually impoverished, thoughtlessly guided as he is by the idea

of broad inclusiveness which he uncritically accepts as the chief glory of his sect, but he becomes a stumbling block to everyone whose need he might otherwise have served. He fails his parish, for his people continue strangers to the warmth of true religion and their children grow up to be pagan and worldly. He fails Dr. Cameron, pastor of a Presbyterian church, an earnest man who sought distinctness of teaching and found only theological thimble-rigging. He failed Celeste, a woman of strong personality, fine ability, and high generosity of heart, whom he helped to think of the church as something founded by herself and as the proper object of her own ambitions. He failed Menodora, betrayed daughter of Orthodox parents, a girl who at the time of her sore need of a Priest went to this man, only to hear him deny with hasty irritation and almost with horror that he was a Priest in any sense.

So might a man like Felton, a good man by all worldly standards of measurement, lose his soul for lack of the one thing needful; and bring to ruin the souls of others, in spite of the wish in his heart to do harm to none. Yet in this world of Doncaster, which every reader must feel reflects with perfect truth the religious conditions of our day, it is the men of little faith who live relatively untroubled lives and meet with worldly success. The preachers of the sects round about believe one thing and preach another, and prosper; or believe nothing and preach whatever promises to tickle the ears of men, and prosper; and John Felton, who was never troubled by the problem of what to believe, marries Celeste and her money and sweeps on into the episcopate.

On the other hand, Dr. Cameron and Father Dinwiddie honestly sought a sure foundation for belief, and met with ruin. Dr. Cameron found human wit to be an inadequate light for the soul, and then became an honest sot because it was not in him to make a dishonest pretense of believing what he did not believe. Father Dinwiddie, rector of the "high church" parish in Doncaster, thought that he rested on a sure Catholic foundation in a Protestant Episcopal setting; but though his parish showed no more spiritual vitality than John Felton's, he kept going on until he was forced to realize that he had really built on Celeste's money, now to be diverted to another parish, and that that money controlled even his bishop.

Yet Doncaster was not wholly without the example of a Faith that teaches distinctly, and that has within it a compelling power before which fail the blandishments of worldly ambitions and the sophistries of a religious dogmatism the concealed foundation of which is an utter confidence in the infallibility of oneself. For "far out beyond the factories, at the edge of town, where the fields began, stood yet another church crowned by three queer cupolas of onion shape, whose gilt the dust from nearby chimneys had sadly tarnished. Its shoddy interior was full of poor pictures, of flaming candles. There were no pews. Its sanctuary was half-concealed by a grille. . ." To this church the elite of Doncaster did not resort. Said Celeste to Menodora, whose soul she had transferred from Orthodox care to the parish her wealth alone supported: "You're an American, and an Episcopalian—or, at least, you're going to be one. You don't expect me to join that foreign church do you? . . . As for me, I was born an Episcopalian, and you can bet all the salary I'll ever pay you I'm going to die one." But "the Russian and Greek, the Bulgar and Serb workers from the mills," who knelt there, "their foreheads to the floor, in a crowded company," found always that in the bosom of the Church was help in every adversity, comfort for every

woe, peace for every trouble; for there a Priest spoke who *knew* himself commissioned by Christ to teach, cherish, and comfort His people.

Though this book has a special interest for Orthodox Catholics, a remarkable fact about it is that its characters most certainly do not present themselves as the mere vehicles of propaganda. On the contrary, *A Man of Little Faith* is so well written, and so absorbingly interesting merely as a story, that it will appeal to every discriminating reader. Mr. Kauffman should find his circle of admirers, won to him by his previous works, more staunchly attached to him than ever before, and greatly increased in number.

vol. —————— No. ——————



A Gracious Consolation to One in Affliction

A Dialogue of Selected Quotations from Holy Scripture

The Voice of the Afflicted: Oh, that my grief were thoroughly weighed, and my calamity laid in the balances together; For now it would be heavier than the sand of the sea! (Job VI, 2-3.) Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? For my sighing cometh before I eat, and my roarings are poured out like the waters. (Job III, 20-24.) The Lord hath forsaken me, and my Lord hath forgotten me. (Is. XLIX, 14.) For the thing which I greatly feared is come upon me, and that of which I was afraid is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came. (Job III, 25-26.)

The Voice of the Comforter: Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the most High proceedeth not evil and good? (Lament. III, 37-38.) What? Shall we receive good at the hand of God, and shall we not receive evil? (Job II, 10.) Wherefore doth a living man complain, a man for the punishment of his sins. (Lament. III, 39.) Are not five sparrows sold for two farthings, and not one of them is forgotten before God; (Luke XII, 6.) nor shall fall on the ground without your Father? (Matt. X, 29.) But even the very hairs of your head are all numbered: ye are of more value than many sparrows. (Luke XII, 7.) It is of the Lord's mercies that we are not consumed, because his compassions fail not. (Lament. III, 22.)

The Afflicted: Why is my pain perpetual, and my wound incurable, which refuseth to be healed? (Jer. XV, 18.) There is no rest in my bones because of my sin; I am bowed down greatly; I go mourning all the day long; I am feeble and sore broken; I have roared by reason of the disquietness of my heart. (Ps. XXXVIII, 3, 6, 8.)

The Comforter: The LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. (Deuter. XIII, 3.) The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts. (Prov. XVII, 3.) The souls of righteous men are in the hands of God, although in the eyes of the people they are bing punished, but a hope of them is full of immortality. (Wisd. III, 1-4.) Happy is the man whom God correcteth: Therefore despise not thou the chastening of the Almighty. (Job V, 17.) For whom the

Lord loveth he chastiseth, and scourgeth every son whom he received. If ye endure chastising, God dealeth with you as with sons; for what son is he whom the father chastiseth not? (Hebr. XII, 7.) When we are judged, we are chastened of the Lord, that we should not be condemned with the world. (1 Cor. XI, 32.)

The Afflicted: What is my strength, that I should hope? Is my strength the strength of stones? Or is my flesh of brass? (Job. VI, 11, 12.) My heart is smitten and withered like grass; so that I forget to eat my bread. . . By reason of the voice of my groaning my bones cleave to my skin. I watch, and am as a sparrow alone upon the housetop. (Ps. CII, 4, 5, 7.)

The Comforter: Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. (Hebr. XII, 11, 9, 10, 8.) Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (James V, 11.)

The Afflicted: The Lord hath delivered me into their hands, from whom I am not able to rise up. Mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me. (Lament. I, 14, 16.)

The Comforter: The LORD is nigh unto them that are of a broken heart. (Ps. XXXIV, 18.) Delight thyself also in the LORD; commit thy way unto the LORD (Ps. XXXVII, 4, 5); cast thy burden upon the LORD; and he shall sustain thee. (Ps. LV, 22.) The LORD also will be a refuge for the oppressed, a refuge in times of trouble. (Ps. IX, 9.) For he maketh sore, and bindeth up; he woundeth, and his hands make whole. (Job V, 18.)

The Afflicted: I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. (Ps. VI, 6.)

The Comforter: They that sow in tears shall reap in joy. (Ps. CXXVI, 5.) Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. (II Cor. IV, 17.) In the multitude of thoughts within, the comforts of God delight the soul. (Ps. XCIV, 19.)

The Afflicted: Will the LORD cast off for ever? And will he be favourable no more? Hath he in anger shut up his tender mercies? (Ps. LXXVII, 7, 9.)

The Comforter: For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion, according to the multitude of his mercies. (Lament. III, 31, 32.)

The Afflicted: My soul is full of troubles: and my life draweth nigh unto the grave; I am as a man that hath no strength. (Is. LXXXVII, 3, 4.)

The Comforter: Though our outward man perish, yet the inward man is renewed day by day (2 Cor. IV, 16.) Look unto Jesus the author

and finisher of faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (Hebr. XII, 2, 3.) Christ also suffered for us, leaving us an example, that ye should follow his steps. (1 Pet. II, 21.)

The Afflicted: My heart is sore pained within me: and the terrors of death are fallen upon me. (Ps. LV, 4.) My Rock, Why hast thou forgotten me? (Ps. XLII, 9.) Hide not thine ear att my breathing, at my cry. (Lament III, 56.)

The Voice of God: Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. I, the Lord, am thy Saviour and thy Redeemer. (Ps. XLIX, 15, 26.) As one whom his mother comforteth, so will I comfort you. (Ps. LXVI, 13.) Come unto me, all ye that labour and are heavy laden, and I will give you rest. (Matt. XI, 28.)

The Afflicted: How long, O Lord, wilt thou hide Thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? (Ps. XIII, 1, 2.) Mine eye mourneth by reason of aqiction. Thy fierce wrath goeth over me. Lord, why castest thou off my soul? Why hidest thou thy face from me? (Ps. LXXXVIII, 9, 16, 15.)

The Voice of God: For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee. (Ps. LIV, 8.)

The Afflicted: Awake, why sleepest thou, O LORD? Wherefore hidest thou thy face, and forgettest our affliction and our oppression? Arise for our help. (Ps. XIV, 23, 24, 27.)

The Voice of God: Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. (Ps. XLI, 10.)

The Afflicted: Be not far from me, for trouble is near; for there is none to help. (Ps. XXII, 11.) But I am poor and needy; thou art my help and my deliverer; make no tarrying, O my God. (Ps. XL, 17.)

The Voice of God: Fear not; thou art mine. When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. (Ps. XLIII, 1, 2.)

The Afflicted: Consider and hear me, O LORD my God; lighten mine eyes, lest I sleep the sleep of death (Ps. XIII, 3) and I go down into the grave mourning. (Gen. XXXVII, 35.)

The Voice of God: I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. Believest thou this? (John, XI, 25, 26.)

The Afflicted: Yea, Lord: I believe that thou art the Christ, the Son of God! (John XI, 27.) Thou art my strength; into thine hand I commit my spirit. (Ps. XXXI, 4, 5.) Thy will be done. (Matt. VI, 10.) Be it unto me according to thy word. (Luke I, 38.) Thou hast holden me by my right hand, and there is none upon earth that I desire beside thee. (Ps. LXXIII, 23, 25.)

From the Book

"To All the Afflicted: for Consolation." p. 7-13. *"Troitzkaya Lavra,"* 1902.
"L. T." translator; King James Version used for Scripture passages.

EDITORIAL

A Correction

Much comment has been caused by an unfortunate typographical error that slipped into our last number. On Page 118, in the *Editorial Note* inserted in the article on "Old Catholic and Related Groups in America," we quoted a letter written by Archbishop de Landas. The date of this letter was erroneously printed as April 11, 1927, whereas it should have been April 11, 1917. Archbishop de Landas has been dead some years so that the fact of an error was obvious. We have compared the original letter in our possession with the printed quotation in the REVIEW for March and find the quotation entirely correct with the sole exception of the year given in the date of the letter. We regret this misprint and trust that this correction of it will relieve the minds of those who were disturbed by our inadvertently dating the quotation a month later than the date of our magazine and years later than the death of its writer. We are glad, however, that no more serious error than that of the changed date occurred in this important *Editorial Note*.

To the Russian Students and the Orthodox Student Movement

The recent convention of Russian Students gathered from American colleges was most encouraging. The higher education of our Orthodox Catholic Youth in America so that they shall be able to take wise and intelligent leadership when it is passed on to them is of the utmost importance. Both the Church and the Nation in America must depend on the college boys and girls of today to lead and direct tomorrow. The Russian youth loyal to the needs and call of his father's fatherland will find in a few years that the world's greatest need is for trained Orthodox Christian leadership, direction, and workmanship in the rebuilding of Russia as the world's greatest Christian Empire. That task, on which to a large degree the future of our culture and civilization depends, can only be done rightly and effectively by Russian Orthodox youth. Unto the boys and girls, the young men and women, of Russian parentage and heritage in America and Western Europe today there will come in a few short years the problem of New Russia. They alone can meet and deal with that problem. How they handle it will determine the future of the world.

In the present disaster that has fallen upon Russia in the travail of her passage from medieval simplicity to modern mechanical complexity of life the one binding force and power that has remained as a bridge from the old to the new is the Orthodox Catholic Church and Faith. Even as in the Dark Ages of culture in Western Europe, so in this night of Russia's re-birth, the Church is the preserver and guardian of all that is good in the past and the Mother and patron of all the good that the future holds for civilization. Loyalty and support for the true Orthodox Catholic Church, and for Her alone and undefiled by admixture with alien and disruptive creeds and religious bodies, is the supreme duty of

all the Christian youth who would prepare to serve the Russia of the future or preserve the values of the Russia of the past.

The various Protestant bodies dream of control of the religion of Russia of tomorrow. The Baptist attempts to capture Russia are assuming ever larger proportions. The Methodists hope that their support of the Soviet Living Church and their sending teachers into its seminaries and editors to its publications will effect a Methodist Reformation of Russia's Religion. The Protestant Episcopal and Church of England (that efficient "arm of the English Civil Service" as former Premier Lloyd George termed the Protestant Church of England) hopes to absorb Russian Orthodoxy into a Pan-Protestant Union of which the Anglicans would be the center. Not one of these Protestant dreams can preserve or help the Orthodox Catholic Church, the Faith and Religion of the Russian People. Let no agents of subtle propaganda deceive our Orthodox Youth into the belief that such proposals deserve the support of the Orthodoxy they betray and deny secretly. The duty of Russian Orthodox students is to preserve and develop their own Orthodox Catholic Church, not to unite with the alien and divided heresies of Anglican, Protestant Episcopal, Methodist, and Baptist sects. Let us remain true to Orthodoxy in order that we may be true to Russia in her hour of need when she shall be delivered from her present travail.

Truth and Apologies

We regret that the tender feelings of many people appear to have been hurt by articles and Editorial comment and notes that have been published in the REVIEW. That the REVIEW should give offense or injure anyone's feelings is far from our intent or desire. However, there seem to be persons and bodies who take offense and feel injured if the truth be spoken plainly and dispassionately. We can make no apologies for the truth, nor does truth need any apology, regardless of the extent of injury to the feelings of those who take offense thereat.

ANNOUNCEMENT

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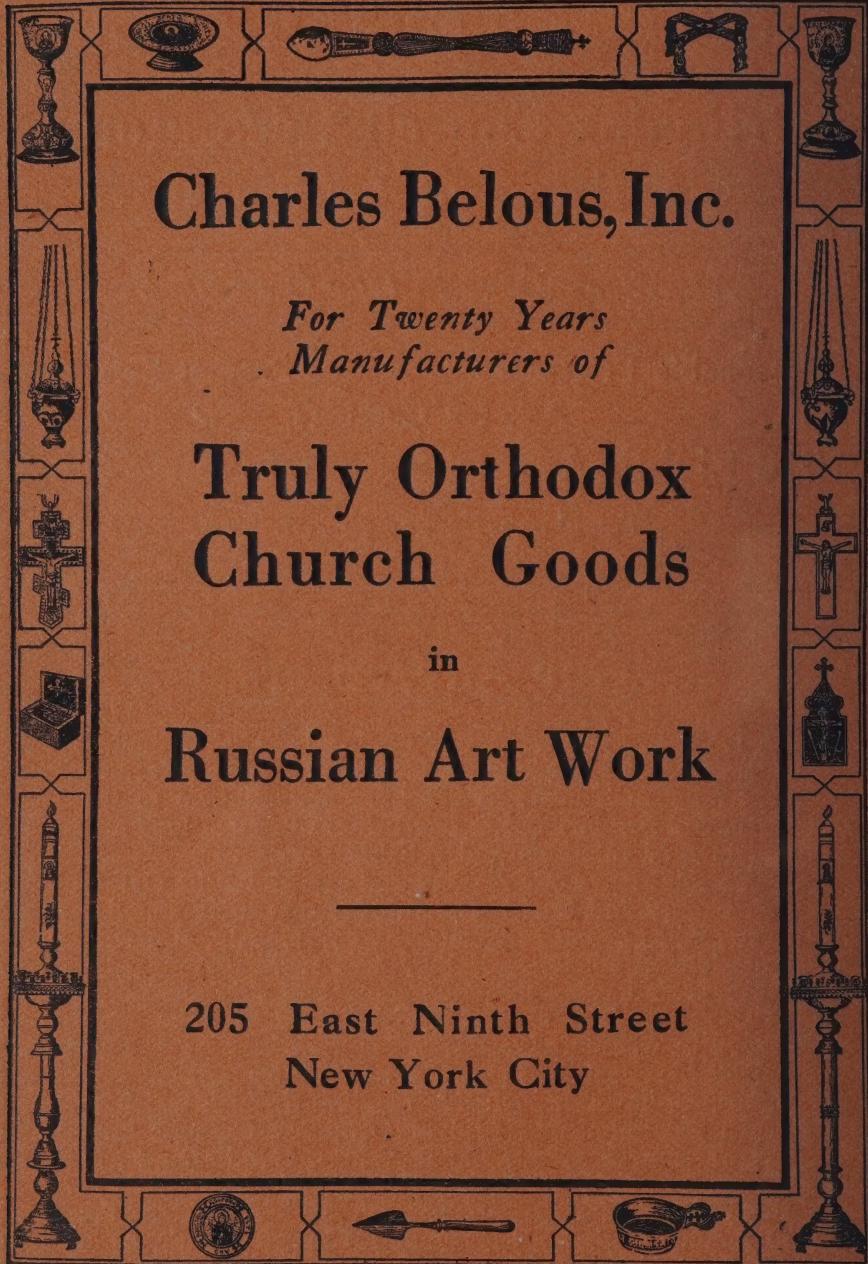
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